

THE CHINESE RECORDER

VOL. LII.

OCTOBER, 1921.

No. 10

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NATIONAL CHRISTIAN CONFERENCE

Place and time: Shanghai, May 5-14, 1922.

General subject: The Chinese Church (its present state, its future task, its message, its leadership, etc.).

Committee on Arrangements: Chairman—Rt. Rev. **F. R. GRAVES, D.D.**
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VOL. LII

OCTOBER, 1921

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Editorial

The "Pacific" Conference.

THE "Pacific" Conference of five World Powers called by President Harding to meet in Washington on November 11th, 1921, is differently christened by different people. Great Britain and Japan were first invited: then France, and later China: other nations will participate on problems affecting them. Its chief problem appears likely to be the tangle of political interests centering in the Pacific Ocean. This most vitally concerns the future and peace of mind of China. Though far removed from the routine of Christian work, this Conference looms large in the mind of Chinese Christians, and its results will bear heavily on the thinking of all Chinese about Christianity. The Conference amounts to an adjourned meeting of the Peace Conference: an awakened international conscience and a keener sense of world solidarity are somewhat more in evidence now than then. We need not, however, look for any vociferous inauguration of the international millenium! The Chinese attitude to the Conference has passed from glowing optimism, through despondent pessimism to a chastened hope that something of some kind will happen showing promise for the future. We must help guard against the danger of Chinese expectations being engulfed in bitter resentment. It is possible that a *terminus ad quem* may be indicated for extra-territoriality. Some

modus operandi may be achieved for co-operation on and around the Pacific which will give the problems concerned a chance for just and adequate joint consideration. If armaments are reduced as a result of the Conference, militarism in China as well as elsewhere will receive a deserved blow. The setting free of enormous funds used for militaristic purposes will at once profoundly influence education everywhere. Government education in China will then have its chance. If armaments are not reduced nor friendly co-operation achieved, then the gospel of force will have almost a free hand. Now, what message can we give under these circumstances? One suggestion can be culled from the statement of a prominent Christian financier. He indicated two possible solutions to China's present problems. (1) A dictatorship. (2) The slower process of Christianization. Even if a better political solution than a dictatorship should be found for the present, yet the second is the only real because the only lasting solution. No Conference can suddenly heal China's diseases. Like all other nations, China has sinned, and for her own sins must give account. The glaring injustice of other nations does not minimize this fact. Above all, then, Chinese Christians should be called on to pray for the Conference and for China. All should pray that God would move on the hearts of the statesmen attending the Conference, that they may show that Christian principles have guided their decisions even though not all the problems are immediately settled. All of us together should pray in the spirit of the resolutions given below which are being signed by a large number of Christians to be duly forwarded. The power of Christ is needed in this world situation as much as in the individual heart.

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To the Secretary of the Washington Conference,
Limitation of c/o The Honorable Charles E. Hughes,
Armaments. Secretary of State of the U.S.A.,
Washington, D.C., U.S.A.

It is with great satisfaction that we have learned of the Conference, which has been called to discuss the question of the limitation of armaments and other problems affecting the peace of the world, and especially of the countries bordering on the Pacific Ocean.

We, the undersigned, representatives of many countries, residing in China, are profoundly interested in all questions touching the welfare of the Far East. With the fearful picture before us of suffering, devastation, and death caused by past wars, and with

grave apprehension of future wars yet more terrible than those that are past, we write to assure you of our whole-hearted sympathy with you in your momentous undertaking, realizing how disastrous would be a war in the Far East to every constructive religious, educational, and commercial movement in China. We earnestly hope that this Conference may bring about such mutual understanding among the nations, as shall remove suspicion and distrust, lead to the limitation of armaments, and set forward the Christian ideals of justice and good-will.

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"The Social Message of Christianity."

FROM seven platforms, forty-nine preachers of many denominations spoke, on July 16th, 1921, to a great Hyde Park Demonstration on the Social Message of Christianity. This demonstration indicates an effort on the part of British Christians to understand what is the Christian message for the day. It indicates also a move on the part of the churches to correct that *laissez faire* attitude through which many of the modern problems have been ignored or unanswered by the Christian church. The following significant resolution was passed which has a bearing on the present needs of China and the heavy responsibility of the "Pacific" Conference.

"In face of the collapse of our existing economic, industrial, and social order, and of so much blindness in statesmanship, this meeting urges all men and women of good will to recognize that the solution of the deadlock can be found only in the practical application of the principles of Christianity to all the departments of human life.

It declares that a persistent refusal to apply these principles of Truth, Justice, and Brotherly Love is a denial of Jesus Christ, who lived and died for their establishment on earth.

It further records its conviction that the present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters

the sins of avarice and injustice, lays a yoke of thralldom upon masses of men and women, and leads almost inevitably to war.

Therefore this meeting calls upon all Christian people to find in the failure of the old society a supreme opportunity for the building up of a new order that shall be founded on brotherly co-operation in service for the common good."

It is interesting to note in this connection that during the year Mr. Sherwood Eddy took over to England a group of thirty people, including some China missionaries, who formed a seminar to study social and industrial problems there. We are glad to note this aggressive Christian attitude to one of our outstanding problems.

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**Fighting
Drugs.**

THE hope for effective action against the traffic in narcotics finds its pivot in the League of Nations, where an international campaign is being started against an international problem. International efforts against this evil are a proof that Christian principles are gaining in influence in spite of present-day commercial and social chaos. The nations are also beginning to move individually to meet their responsibility in this matter. International ideals must be applied by individual nations and individuals. The United States, which shares with Great Britain the stigma of manufacturing most of the morphine now coming to China, is moving to correct this ignoble situation. A bill is now before Congress to prohibit the importation and exportation, into or out of the United States, the territories under its control, or places where it exercises extra-territorial jurisdiction, of any "opium or cocaine or any salts, derivatives or preparations of opium or cocaine." The privilege of 'in transit' shipments will also be withdrawn unless such shipments are approved by the Secretary of State, the Secretary of the Treasury, and the Secretary of Commerce. This exception is made where the drugs are needed for medicinal purposes, and bought and sold under proper official guarantees. This is an encouraging movement. It indicates an aroused public conscience, and it is to be hoped that other countries concerned in the manufacture of and trade in these drugs will follow suit. But individuals must also help in promoting this reform movement, and at this time especially American missionaries. The Secretary of the Committee of Reference and Counsel, on behalf of that Committee, has put much time and energy into promoting the passage of this bill.

He makes a very practical suggestion indicating how at this time missionaries can help. They could write to the Congressmen and Senators from *their own state*, and also to influential friends at home, requesting them to write to said Congressmen and Senators with a view to urging the passage of this bill. If every American missionary would do this, it would have a tremendous influence. This is something practical that can be *done at once*.

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Chinese Home Missionary Society.

THE Chinese Home Missionary Society held its second annual conference from July 9th to 13th, 1921, at Peitaiho. One hundred and forty-one delegates were present: of these, 64 were women and 77 men. Considerable enthusiasm was shown. Suggestions were made looking to an interchange of delegates with the Heilungkiang Presbyterian Home Missionary work and the Home Mission Society of the Sung Kong Hui. Since this meeting the Presbyterian Home Missionary Society has asked that its work at Heilungkiang be included in the work of the Chinese Home Missionary Society. It was decided to increase the number of auxiliary societies to twenty, and it was hoped that the membership of these auxiliaries would increase to at least 5,000. It was also decided to increase the number of mission stations, to extend the work to Mongolia and Thibet, and to raise for the support of the work of the society \$20,000. The students of the Peking Women's College have pledged to raise money in support of Miss. Chen for one year. It was decided also to suggest to the churches in China to set a monthly day of prayer for the work of the society. This Society is making slow but steady progress. It is a promising nucleus for an indigenous missionary movement in China.

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Literature Sunday.

IN November 1920, several Christian literature organizations unitedly promoted a special literature campaign. We understand that, as a result of this campaign, there was, shortly after the campaign was put over, considerable upward rise in the curve of literature bought by Chinese. Now, believing that reading will help make a live church, we are glad to note that this special literature day is to be repeated this year. It is suggested that it be held on the first Sunday in November, but where that is impossible another Sunday may be utilized. The scheme is, of course, to promote the selling of Chinese books by and to Chinese. A part of this scheme is the issue of special coupons on which twenty per cent discount on Chinese books is given by those interested in the scheme. This enables a missionary to purchase a coupon and leaves to the friend who receives it the selection of the books. We are glad to note that Christian Chinese are buying more and more books each year.

Promotion of Intercession

M. T. STAUFFER.

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." *Isaiah 2: 2-5.*

The "Pacific" Conference

"Be not overcome of evil, but overcome evil with good." May the Pacific Conference bring about some positive good to the international relationship of the nations to be assembled." *Chengting T. Wang.*

"Let us pray that 'the incurable faith of men in the ultimate goal of international peace and justice' may drive the conviction home to the heart of every delegate, Christian and non-Christian, that such faith can only be inspired by a supreme and righteous God who rules and over-rules in the affairs of men and nations." *Mrs. F. D. Gamewell.*

"Whatever may be the result of the Conference in Washington, I feel that the Church in China may well pray that a spirit of reconciliation, fellowship, and goodwill may be increased by the Conference, and that distrust and want of faith in the sincerity of others may be removed." *Rev. W. Banister.*

"That China may be delivered from the domination of any one power, from the thralldom of her own militarists and from financial insolvency; that the Christian nations may prove her true friends and that the spirit and outcome of the Conference may incline her to give more ready ear to the Christian message." *J. W. Lowrie, D.D.*

"Let us pray for all who take part in the Washington Conference and for the peoples and governments they represent; that an honest and expectant desire for a settlement of Pacific problems based on goodwill may possess them; that Christ's ideals for the common life of men and their application to these problems may be clearly apprehended and fearlessly preached by His Church; and that these ideals may find effective expression in the conclusions of the Conference." *E. E. Barnett.*

"Let us pray that the Lord of Lords, Who ruleth over the nations of the world will guide and bless the deliberations of the Pacific Conference to the end that the rights and claims of the weaker nations shall be respected and the selfishness of the Big Powers be over-ruled so that His Kingdom of righteousness, peace and joy may prevail." *R. Y. Lo.*

Contributed Articles

The Christian Movement in China and the Pacific Conference

A Symposium

THE Conference on Disarmament which will meet in Washington in November is something in which missionaries are interested because they know that whatever the result is it will have a marked effect on Mission work. If the threat of war in the East is done away with, and if better relations between China and her neighbors come about, missionary work can be carried on more easily. If hatred and suspicion remain as at present, it means a disturbed China and more difficulties and hindrances. Our work is at present greatly embarrassed by the internal disorders of China and we want to see peace within the borders of this country for the good of the Chinese and for the success of the Missionary enterprise; war and the expectation of war are injurious to both. We wish to see peace within China, peace between Japan and China, and peace between both these Eastern countries and the countries of the West.

Political Conferences are apt to disappoint those who hope too much from them and no one is foolish enough to expect that the present one will be able to settle everything in the far East; but it is a sincere attempt to bring about a state of peace by finding a reasonable solution of the most pressing differences between the East and the West and between the nations of the East themselves. Therefore missionaries everywhere will follow its deliberations not only with their interest but with their hopes and prayers.

F. R. GRAVES.

The editor has asked me to write a few words on the Pacific Conference from the point of view of world peace and the application of Christian ideals. There can be no doubt

NOTE.—Readers of the **RECORDER** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

that the time is more than ripe for the holding of this gathering. How far it may be possible for statesmen to shake themselves free from the official and habitual point of view is a question that only the event can show. But this seems to me the most urgent need. Can the meeting be held on a basis of real racial equality, so that the voice of China will be allowed to count for every whit as much as that of Japan or England? Can those who meet look at the problem as one concerning the well-being and harmonious relations of men and women in countless homes and villages rather than as a matter of adjusting the claims of rival capitalistic combinations and of states concerned mainly to press their national interests? Will it be possible to get away, for once, from the idea that armed force gives a right to dictate, or even to modify terms of agreement that ought to rest on equal justice for all? Are we to repudiate the view that the stronger have the right to exploit the weaker for their own financial or political advantage?

I regard these as the big questions, on the answer to which the value of the Conference will depend. No permanent peace is to be found by the mere adjustment of contending claims through a compromise between nations chiefly anxious to secure each its own economic advantage or "honour." There must be a recognition of the fact that injury to any one nation brings suffering to all, and injustice towards any lowers the standards of justice for all. When one sees how these basic principles were neglected at Versailles one tends to be pessimistic about the Pacific Conference. However we have now the terrible consequences of false peace to teach us to work on other lines, if we can but learn. That those who gather at Washington may be ready to learn of God and see His purpose of good for all His family may well be our prayer. If their eyes were opened to see the things that belong to the world during this gathering, national and international policy would soon have to be changed in many other directions.

HENRY T. HODGKIN.

One of the strongest hindrances to the progress of Christianity in China is, doubtless, the inconsistency of the western nations. On the one hand, missionaries have come from those lands to preach the Gospel exhorting us to be like God's children, kind, forbearing, honest, just, and sacrificial, which all is very commendable. On the other hand,

their governments have not at all hesitated in inflicting on China wrongs and injustices which can never be defended with Christian principles, or any principles. How can we harmonize the two?

This hindrance was much intensified and made more real than ever during the European War when the so-called Christian nations were using the most highly scientific weapons to annihilate the flower of their youth. Where was the "Power" of Christianity which it claimed to have in the lives of men? The worst was yet to come. The outcome of the Versailles Conference proved to be almost the last straw to break not the camel's back but the back of Christianity. People seemed to have just grounds for believing that the days of Christianity were gone forever and that they had to look for something else to take its place.

Many non-Christian Chinese have frankly admitted that the Christian principles of life are superior to what we have. If we were to stop there, what good would they do? Mere Christian principles or knowledge of such will not make men Christians. The most important thing is the application of these principles and the weaving of the same into the everyday life of the individual as well as of the nation. A man or a nation can not be truly Christian until their lives are transformed by the power of Christianity. The Christian religion can not continue to wield any influence for good, unless its life-transforming power can retain its efficacy.

Now, the world's attention is riveted on the proposed Pacific Conference, which, it is commonly agreed, is fraught with tremendous possibilities. Already, what conjectures! Suspensions! Expectations! And prophecies! After all, is not *permanent peace* the ultimate and highest aim? How can we help attain it? Not through talking Christianity but through the application of Christian principles in the lives of the delegates that will attend, in the conduct of the Conference itself, and in the lives of the nations that will be represented. Let the power of Christianity reign in the Conference! May all the deliberations be dominated not by the spirit of Mammon and Might but by the spirit of Christ and His sacrificial love and service!

The practical question is, "How can we help make the spirit of Christ supreme at the Conference?" This can be done only when the Christians and Christian organizations through-

out the world will, by word and deed, insist on the Conference giving full application to the Christian principles of love, justice and service in studying every problem on the agenda. Failing this, the Versailles Conference will repeat itself at Washington. The world has met one severe disillusionment in the Paris Peace Treaty, and a repetition of this experience will change the hindrances to the cause of Christianity in China and elsewhere almost into a death-blow. This, in turn, will dash our hopes of permanent peace to the ground.

We fervently hope and pray that this will not be the case. The only assurance of averting the danger and of achieving our object, however, is in the Christians and Christian forces everywhere demonstrating the reality and power of Jesus and His principles of love, righteousness and justice in their own lives and in the lives of nations. Only in this way, will the highest aspirations of mankind attain a triumphant realization. Will the Christians and Christian organizations throughout the world arise, accept the challenge and Christianize the Pacific Conference?

DAVID Z. T. YUI.

The Logic of Moh Tih and His School

SUH HU

BOOK I. INTRODUCTORY.

I.

OF the philosophical literature of the period extending from the death of Confucius (478 B.C.) to the last quarter of the fourth century B.C., very little reliable source-material has been preserved to us. There is, to be sure, a large amount of literature traditionally attributed to the several leading disciples of Confucius and to their followers. But probably no student trained in textual and "higher" criticism will dare to accept such material as genuinely belonging to the period to which it has been generally ascribed. That is a question which does not much concern us here, for however trustworthy or dubious such material may be, it contains little or nothing which throws any light on the development of the method of philosophy of the age. The exceptions

to this statement are the Commentaries on the *Chun Chiu*, by Kung Yang and Kuoh Liang, both disciples of Tze Hsia, and the *Ta Hsuoh* and the *Chung Yung*, generally attributed to the disciple of Tsan Tze, a disciple of Confucius. But even these works contribute little to a history of ancient Chinese logic. The Kung Yang and Kuoh Liang commentaries can only serve as illustrations of the Confucian doctrine of rectification of names which has already been discussed in Part II of this essay. The *Ta Hsuoh* and the *Chung Yung* are important, not because of their own merits, but because of the part they played many centuries later in furnishing a method or methods for the new "Confucian" philosophies of Sung and Ming.

Of the non-Confucian schools of this period, too, little source-material has come down to us. The works entitled *An Tze Chun Chiu*, and *Lieh Tze*, can certainly not be assigned to this period. The Seventh Book of the *Lieh Tze* probably contains a fairly trustworthy account of the "Epicurean" ethics of the School of Yang Chu. But none of these works is of any value for our present purpose.

The only work of real importance,—though it, too, is not free from later interpolations,—is a collection of fifty-three books under the title of *Moh Tze*, that is, the teachings of Moh Tih. None of these fifty-three books, it seems to me, was actually written by Moh Tih himself. The major portion of this work, Books 8—26, and 28-30, consists of records, probably written by the early Mohists, of the essential doctrines of Moh Tih. Books 38, 39 and 40 contain his occasional sayings and conversations and anecdotes, most if not all of which can be accepted as records by the early Mohist school. Books 43-53, dealing with the arts of fortification and city defense, can probably also be so regarded. Books 3, 4, 5, 6, 7, 27, 31, 41 and 42 are later compilations based on certain fragmentary sayings and anecdotes. Books 32-37, which will be studied in detail in subsequent chapters of this essay, are here accepted as the works of the later or new Mohist School. Books 1 and 2 contain nothing but moralist platitudes decidedly more Confucian than Mohistic.

We can not here take up the details of textual and higher criticism of this remarkable collection. Nor can we consider here the problem of the synoptic books, namely, Books 8-10, 11-13, 14-16, 17-19, 23-25, 28-30, which were written in the

form of trilogies with verbal variations and much overlapping and repetition—a problem resembling in many respects that of the synoptic gospels in the New Testament. Suffice it to say that this collection was long ignored by the hostile Confucian scholars, and consequently suffered many textual corruptions. During the last 140 years, however, the general movement to revive ancient learning has brought this work to the attention of scholars,—and, since the publication of Pih Yuan's edition with commentaries in 1874 it has had the benefit of many great textual critics like Chang Hui-yen, Wang Lien-sun, Wang Yin-tze, Yü Yeh, and Sun Yi-yong. Mr. Sung Yi-yong's 1907 edition of the work, embodying all the previous notes and commentaries together with his own, is still the best edition available.

II.

Moh Tih, perhaps one of the greatest souls China has ever produced, has never had a biographer until the twentieth century. Sze-ma Chien, the great historian, gave him a vague notice of only twenty-four words in his "Records of a Historian."* In his 1907 edition of the *Moh Tze*, Sun Yi-yong wrote a short biography of Moh Tih† based entirely on contemporary testimony, documentary records and the internal evidences found in the *Moh Tze*. According to Mr. Sun, Moh Tih was probably born during the reign of King Ting (or King Chin-ting, B.C. 468-441), and died in the last years of King An (B.C. 401-376). Mr. Sun held that Moh Tih probably died after 381 B.C., because the death of the famous general Wu Chi which occurred in that year was mentioned in Book I of the *Moh Tze*.

These dates seem to be disputable. In the first place, the three books on which Mr. Sung based his theory, namely, Books 1, 27 and 41, in all probability are either later compilations or contain obvious interpolations. Moreover, the death of General Wu Chi was also mentioned in the "*Lü Sze Chun Chiu*" (Book xix, ch. 3) in connection with an incident which directly contradicts Mr. Sun's theory. There we are told [in the year of Wu Chi's death, Mang Shen, head or "Elder Master" (*Chu Tze*)‡ of the Mohists, together with 185

* Generally translated "Historical Records."

† Vol. VIII, Pp. q 1-20.

‡ See below 3 of this chapter.

of his disciples, perished in a city which he had been instructed to defend. Before his death, Mang Shen sent two envoys to another Mohist named Tien Shiang Tze, and conferred on him the office of "Elder Mastership" of the Mohists. From this we infer that by 381 B.C. "Mohism" had already become an organized and recognized institution and the system of "apostolic succession" had been in vogue. All this could not have been accomplished during the life-time of its founder. The logical conclusion would be that Moh Tih had been dead long before 381 B.C.

Furthermore, we learn from the *Tan Kung** that Kung-shu Pan, the famous mechanician, whose meeting with Moh Tih is sufficiently attested, was present at the funeral of the mother of Ki Kang-tze. We know that Ki Kang-tze died in 468 B.C., and his father died in 492 B.C.† The death of the mother probably occurred somewhere between these two dates, say, 480 B.C. This would mean that Kung-shu Pan who was old enough to offer his new mechanical device for her burial, was probably born at least twenty years before, that is, about 500 B.C. His contemporary, Moh Tih, was probably born about the same time.

Thus we may conclude that Moh Tih lived approximately between 500 and 420 B.C. He was a native of the State of Lu, that is, he was a compatriot of Confucius. Consequently, he was brought into contact with the Confucian School which, after the death of Confucius, was then spreading over the several States. According to some sources, he actually studied in the Confucian schools.

He became dissatisfied with the ritualism and formalism of the Confucians who were busily engaged in the task of codifying the traditional customs, rites, and moral laws into an elaborate system of rules regulating every human relationship and every phase of human conduct. He was of a highly religious temperament and was disgusted with the early Confucians who accepted the ancient institution of ancestral worship, and devised extravagant rituals for funeral and burial, but who were mostly atheists, and at best agnostics.‡ Nor could he accept the Confucian doctrine of determinism, which held that "life and death are pre-determined, and wealth and honors are

* That is, Book II of the *Li Ki*.

† *Tso's Commentary* on the *Chun Chiu*, years 3 and 27 of Duke Ai.

‡ *Lun Yü*, XII, 5.

in the hands of Providence.”* Above all he rebelled against their attitudinarianism which refused to consider the practical consequences of beliefs, theories, and institutions.†

So he founded a new school, the only school in Ancient China which enjoyed the distinction of being called by the name of its founder, namely, “Mohism.” For in the Chinese language even Confucianism has never been called “Confucianism” but “Yu” (儒). As a system of thought, Mohism has much in common with Utilitarianism and Pragmatism. (This we shall presently discuss in the chapters following.)

But Moh Tih was more than a philosopher. He was the founder of a religion. Indeed he was the only Chinese who can truly be said to have founded a religion. For Taoism was never founded by Lao Tze, nor was Confucianism as a religion founded by Confucius. But Mohism was once a religion of great vitality and wide following. As a religion, Mohism repudiates determinism and holds that the salvation of the individual depends on his own efforts to do good. It believes in the existence of spirits and ghosts who possess intelligence and power to reward and punish men according to their deserts. It has as its basic tenet the doctrine of the Will of Heaven which is: “Love all.” This doctrine of universal altruism is a repudiation of the Confucian principle of a gradation of love decreasing with the remoteness of relationship.

One of the most remarkable features of Mohism is its asceticism. Its followers lived a simple life, wearing coarse clothing, encouraging hard labor, practicing self-denial, prohibiting singing and music, and abolishing all rituals for burial and mourning.

As a religion based on the doctrine of “Love All,” Mohism condemned the institution of war. The following story told in numerous sources best portrays the spirit of Mohism and the character of its founder. Kung-Shu Pan, the State Engineer of Chu, had just completed his new invention of a “cloud ladder” for besieging walled cities, and the King of Chu was planning an invasion into the State of Sung. When Moh Tih learned of this, he started out from his native State and travelled ten days and ten nights all on foot, arriving at the capital city with sun-burnt face and battered feet. There he secured an

* For Moh Tih's criticism of the Confucians, see *Moh Tze*, ch. 40, 3, 4, 6, 7, 9, 10, 14, 15. The chapter (31) entitled “Criticisms on the Yü (i.e., the Confucians),” is spurious.

† Confucius himself was an agnostic. See *Lun Yu*, XI, 11.

interview with the State Engineer whom he convinced that his cause was wrong and condemnable. He was then presented to the King who was finally persuaded that it was neither right nor profitable to carry on an offensive campaign for the purpose of testing a newly invented siege machine. "Before I met you," said the State Engineer, "I had wanted to conquer the State of Sung. But since I have seen you, I would not have it even if it were given me without resistance but with no just cause." To this Moh Tih replied: "If so, then it is as if I had already given you the State of Sung. Do persist in your righteous course, and I will give you the whole world."*

Perhaps no tribute to Moh Tih can be more reliable than those paid to him by his severe critics. Mencius, who once condemned the teaching of Moh Tih as leading men to the ways of birds and beasts, said: "Moh Tih loved all men, and would gladly wear out his whole being from head to heel for the benefit of mankind."† Another critic, Chuang Tze, said: "The life of the Mohists is toilsome and their death ritual is too simple. Their way is too primitive. It makes men sad and sorrowful. It is difficult to practice. . . . It is against human nature and man cannot stand it. Though Moh Tze himself could bear it, how about the world? . . . But Moh Tze was certainly a glory (literally "a beauty") to the world! What he could not attain he would never cease to seek, even though he be in privation and destitution. Ah, what a genius he was!"‡

III.

Mohism seems to have had a very wide following for almost two centuries, (430-230 B.C.) Han Fei (?-233 B.C.) tells us that the great schools of learning of the time were the Yü, (i.e., the Confucians) and the Mohists.§ The *Lü Sze Chun Chiu*, written under the patronage of Lü Poh-Wei (?-235 B.C.) says that the followers of Confucius and Moh Tih were found in every part of the empire.|| In an appendix to his edition of the *Moh Tze*, Sun Yi Yong gives a list of Mohists whose names were found in the various books of that period. In this list there are fifteen disciples of Moh Tih, three Mohists of the

* Ch. 41; 23.

† Mencius, Bk. VII, Pt. I, 26.

‡ Chuang Tze, Epilogue.

§ Han Fei Tze, ch. 50.

|| Book II, ch. 4.

third generation, one of the fourth generation, and thirteen other Mohists whose lineage is no longer traceable.*

According to Han Fei, the School of Moh Tih after his death was divided into three separate branches: The School of Shiang Li, the School of Shiang Fu, and the School of Teng Lin.† The development of Mohism seems to have taken two different directions. On the one hand, it developed a kind of religious organization with a recognized head known as the "Elder Master" (chu tze, 鉅子 or 巨子).‡ The selection of the elder master seems to have been made by means of a sort of "apostolic succession," the successor being chosen by his predecessor before his death. In this religious phase of Mohism were included the essential doctrines of Mohist ethics such as universal altruism, anti-determinism, belief in spirits and ghosts, asceticism, antagonism to the fine arts, anti-militarism, and so on.

On the other hand, there sprang up a distinct school of scientific and logical Mohism, which came to be known as Neo-Mohism (別墨).§ "They (the Neo-Mohists) argued with one another about solidity and whiteness and about agreement and difference. They discussed among themselves whether odd and even numbers did not contradict each other." This quotation from the *Chuang Tze* has never been properly understood. My researches on Books 32—37 of the *Moh Tze* have enabled me to see that it refers to the psychological and logical doctrines of the Neo-Mohists. They analyzed our processes of knowledge and found that our perception of whiteness is a different process from our perception of solidity or hardness, and that our knowledge of a "hard white stone" is not the same as either of the two processes. They were interested in the study of numbers and figures. Above all, they were founders of a highly advanced and scientific method based on the principles of agreement and difference. They discovered the "joint method of agreement and difference" and had a quite modern conception of deduction and induction.

As we shall soon see, the Neo-Mohists were great scientists, logicians, and metaphysicians. The development of this new school could not have taken place before the

* Vol. VIII, App. III, and App. VI, the latter being a collection of the fragmentary remains of their teachings.

† *Han Fei Tze*, ch. 50; cf. *Chuang Tze*, Epilogue.

‡ *Chuang Tze*, Epilogue, and *Lu Sze Chun Chiu*, Bk. XIX, ch. 3.

§ *Chuang Tze*, Epilogue

middle of the fourth century B.C. My study of the Mohist works has led me to the conclusion that Bks. 32-37 belonged to this new school. I base this theory on more grounds than one. In the first place, the style of these six books is absolutely different from the main body of the *Moh Tze*. Secondly, while the mention of Moh Tih was made in these books, the term "Mohist" twice occurred in Bk. 37. Thirdly, they are absolutely free from the supernatural and even superstitious naivetes which are frequently found in the ethico-religious teachings of the founder. They are undoubtedly the product of an age of science. This discrepancy in content and in treatment cannot be explained except on the assumption that a long interval—probably as long as one hundred years (400-300 B.C.)—had elapsed between the death of Moh Tih and the composition of these books.

Fourthly, both the problems discussed in these books and the way in which the problems are formulated and propounded, were in perfect accord with the trend of the philosophical speculations of the last quarter of the fourth century B.C. Indeed the Zenoian paradoxes of Hui Sze and his fellow dialecticians mentioned in the epilogue of the *Chuang Tze*, and the theories of Kung-Sun Lung as preserved in the fragmentary work entitled *Kung-Sun Lung Tze*, cannot be properly understood except in the light of the six books in question. It is not improbable that either Kung-Sun Lung or his immediate predecessor was the author of these books, for the theories now contained in Bks. 1, 2, 4, 4, and 6 of *Kung-Sun Lung Tze* are all found in those books, sometimes in substance only and very often in exactly the same phraseology.* At any rate the six books can safely be assigned to the period of Hui Sze (who was still alive at the time of the death of King Hui of Liang (319 B.C.)), and Kung-Sun Lung who flourished in the first half of the third century B.C.†

Thus we may conclude that Neo-Mohism as a school of scientific investigation and logical inquiry flourished about 325-250 B.C. This is the only school of Chinese thought which has developed a scientific logic with both inductive and deductive methods. It has also advanced a theory of knowledge based on psychological analysis. It continued the pragma-

* See below, chapter VI

† This view was maintained by Wang Chung in a preface to his own notes on the *Moh Tze* dated 1790. His notes, however, were not published.

tic tradition of Moh Tih and developed an experimental method. For we find in the six books above referred to, evidences of experiments with concave and convex mirrors, and many formulas of mechanics and the science of light.

The growth of the school, however, appears to have been arrested toward the last half of the third century B.C. At the end of that century, Mohism with all the schools disappeared entirely. Its disappearance was so complete that Sze-Ma Chien, who wrote his great history toward the end of the second century B.C., was unable to ascertain whether Moh Tih was contemporaneous with Confucius or after him.*

This total disappearance of Mohism was probably due to several causes. First, its doctrines of universal love and anti-militarism were incompatible with the needs of the age. The third century B.C., was a century of gigantic wars which resulted in the conquest of all the "contending States" by the State of Chin. Thus in the *Kwan Tze*,† we find a statement like this: "If the principle of disarmament triumphs, then our strategic passes will be defenseless. And if the doctrine of universal love triumphs, then none of our soldiers will be willing to fight." Han Fei, who was as honest and outspoken as Nietzsche said the same thing: "What are incompatible with each other should not co-exist. To reward those who kill their enemies and at the same time praise acts of mercy and benevolence; to honor those who capture cities and at the same time believe in the doctrine of universal love. . . . how can an efficient and strong State result from such self-contradictory acts?"‡

Nor was this age of warfare propitious to scientific research and philosophical speculation. The nations demanded practical politicians and military geniuses. Let us again quote Han Fei: "These whom the government benefits are not those whom it uses. Those whom it uses are not those whom it benefits. Therefore those who ought to serve the State have gone to the schools. That is why the States are in such disorder What is now called wisdom consists of subtle and speculative theories which even the wisest men do not quite understand When you have not even coarse

* *Records of a Historian*, Bk. 74

† A work which bears the name of Kwan Tze, a great statesman of the seventh century B.C., but which was in all probability a work of the third century with even later interpolations.

‡ *Han Fei Tze*, ch. 49

rice to eat, think not of wine and meat. When you have not even rags to wear, think not of silk and embroidered garments Now nothing is more detrimental to good government than to encourage what even the wisest do not quite understand when the actual need is common sense. Therefore, subtle and speculative theories are no business of the people."

Thus the utilitarian basis on which Mohism was founded came back to itself as a boomerang and caused its own downfall. Mohism was persecuted under the Chin Empire together with Confucianism. Its books were burned together with the Confucian works. After the founding of the Han Empire (B.C. 206—A.D. 7), Confucianism soon re-established itself. But Mohism which had been attacked by the Confucians and the Jurists alike, was never revived.

(To be continued)

The Christian Ministry in China

A. L. WARNSHUIS

IN order that the National Conference to be held in 1922 may be largely fruitful, it is time now that some of the more important subjects should be discussed in church and mission meetings, and in our Christian periodicals. Among these subjects, there is none of greater importance than the securing of a Christian Ministry in the Church in China.

In recent years we have become accustomed to speak of Christian leadership, and, unconsciously perhaps, we have been led to think of position and authority and domination. But these certainly are not the characteristics of the real leadership which the Church in China needs. The leadership that will be of largest influence in enlarging the Church and in establishing Christ's Kingdom, will be one that excels in service. "The kings of the Gentiles exercise authority. Their great ones have dominion over them. No such position is intended for the Christian minister. He is appointed to serve, and not to rule. No ostentatious adoption of the name of servant on the part of one who calls himself the *Servus servorum Dei* will be an excuse for seizing power." (Headlam.) So we shall speak of the ministry, rather than of leaders.

This subject is of first importance, because a Chinese ministry is essential to the development of an indigenous Church, and in the evangelization of China the planting and nurture of the indigenous Church is vitally urgent. One of the real difficulties in winning men to Christian faith and to membership in the Church, is the fact that they still consider the Church to be a foreign institution. That it may be recognized as a native Church, it must have a worthy Chinese ministry. "On the long view, the missionary activity which counts is that which most helps in the upbuilding of a stable, self-directing Church. Success of any other kind is of very little value. There are a great many things that missionaries can do by themselves, in education, medicine, production of literature, and preaching the Gospel, but the greatest service they render the lands to which they go is in the raising up of the Church, to be its own witness, and do its own work." (Wm. Paton, at Glasgow.)

It will be illuminating in this connection to study the facts revealed by the Survey, and to discover the proportion of Chinese ministers to foreign missionaries. During the past ten years, the number of missionaries has been greatly increased. Has there been any corresponding increase in the Chinese ministry? Or is the Church in China in its ministry more foreign to-day than ten years ago? There are none too many missionaries, but their increase can be justified only as their larger numbers result in a proportionate increase in Chinese ministers and evangelists. The foreign workers must see to it that their work results in the securing of more Chinese workers. The method of giving the maximum of our effort to the multiplying of converts and a minimum to the selection and training of a worthy ministry can never be commended as a wise policy, and certainly not at the present time in China. Our main efforts should be to train a company of Chinese workers who will themselves carry forward the work that has been inaugurated, and so in this also imitate our Master. A thoughtful study of the Gospels reveals the fact that Christ attached the highest importance to this kind of work. We ought not to hesitate to devote as many men and as much money to this kind of work as we can provide for it. Let other work suffer, if need be; but never the training of the Chinese ministry.

This also will be the test of much of our educational work. Of course, our schools and colleges should produce Christian

business men and doctors and other laymen, and they are doing that, and about that we need not be concerned, excepting that it may be done more efficiently. But we may well be concerned lest their graduates should not include a due proportion of preachers. If they do not come from these Christian training centers, where shall we get them? The ministry must be a well-educated one. Modern, scientific education is growing rapidly in China. Where are the Chinese ministers who will rightly interpret Christian truth to the students and graduates of these new schools and universities? They must come from our Christian missionary colleges, and these will fail in their primary purpose, excepting as they accomplish this part of their task.

It would lead us too far afield at this point, if we attempted to discuss the methods by which we may hope to secure a larger number of ministers from among the graduates of our missionary colleges. Only this one suggestion must be urged—it is important that these institutions should have a larger, better qualified staff for the teaching of the Bible and religious truth than is now generally the case. Our teaching of science has been improved in recent years. Is this true of our teaching of religion? This is one of the places where we need to apply unhesitatingly the principle stated above, that we should devote more men and money to the training of the ministry. Let other work suffer, if need be; but never this part of our college and school work.

In connection with this subject, much has been said and written about salaries, and the relationship is obvious. It will not be necessary to refer here to the complexities of the problem in order to show that the writer knows something of these. He ventures, however, to make some suggestions that to some may seem quite radical, but to others they will be only the next steps in their program of devolution. The first is that the missions, as foreign organizations in the field, should give up entirely the appointment of church workers. It is generally accepted that our missionary work should be church-centric, and the Chinese ministry cannot be a valid one until it receives its appointment from the Church. The Mission is not the Church, but only a committee of foreign workers in the Church. It is impossible to make general suggestions regarding the methods to be employed by which the Chinese Church may assume full responsibility for the appointment of all pastors, preachers,

catechists, and other church workers. These methods will vary according to the polity of the church group. However, it will probably be found desirable to have some central committee or council which will be responsible for these appointments. On such a central committee, missionaries will be represented in order to transfer to the committee as much as possible of the experience in such administration as has been accumulated in past years, but the missionaries will be very much in the minority if the committee is really representative of the churches.

Another suggestion is that the salaries should be determined by each congregation, and paid directly to the workers within its bounds. This will involve the complete abolition of the uniform salary schedule, which may have had its advantages, but which now hinders progress. Such a schedule interferes with some of the fundamental laws of human life. It tends to reduce all service not only to a dead level, but also to a low level. By referring all questions of salary to the local congregation or parish, the ministers and evangelists will then be directly responsible to those whom they serve. The better men, and by that I mean the more spiritual men, will receive larger salaries, as they will be called to places of larger responsibility, and the less qualified men, who may now be getting all they earn, will have to work for their money. It is one of the real difficulties of the uniform salary method that these poorer men, who are able to render worthy service in certain places, make it impossible to give larger salaries to other men who, for various reasons, in other places ought to receive a larger income that will enable them to do their work most effectively.

This suggestion should not be misunderstood as tending to remove the element of sacrifice, or the motive of service from the call to the ministry. When this is made a commercial proposition, the sense of vocation which is vital to a spiritual ministry is destroyed, and in this way we should be defeating our primary purpose of securing a strong ministry for the Chinese Church. But the Church owes its ministry a living wage. Is this being given now? Are we not already convinced that many men now serving the churches in China should be receiving larger salaries, and also that larger salaries must be paid if we are to secure some of the best qualified men graduating from our colleges to devote their lives unreservedly to the

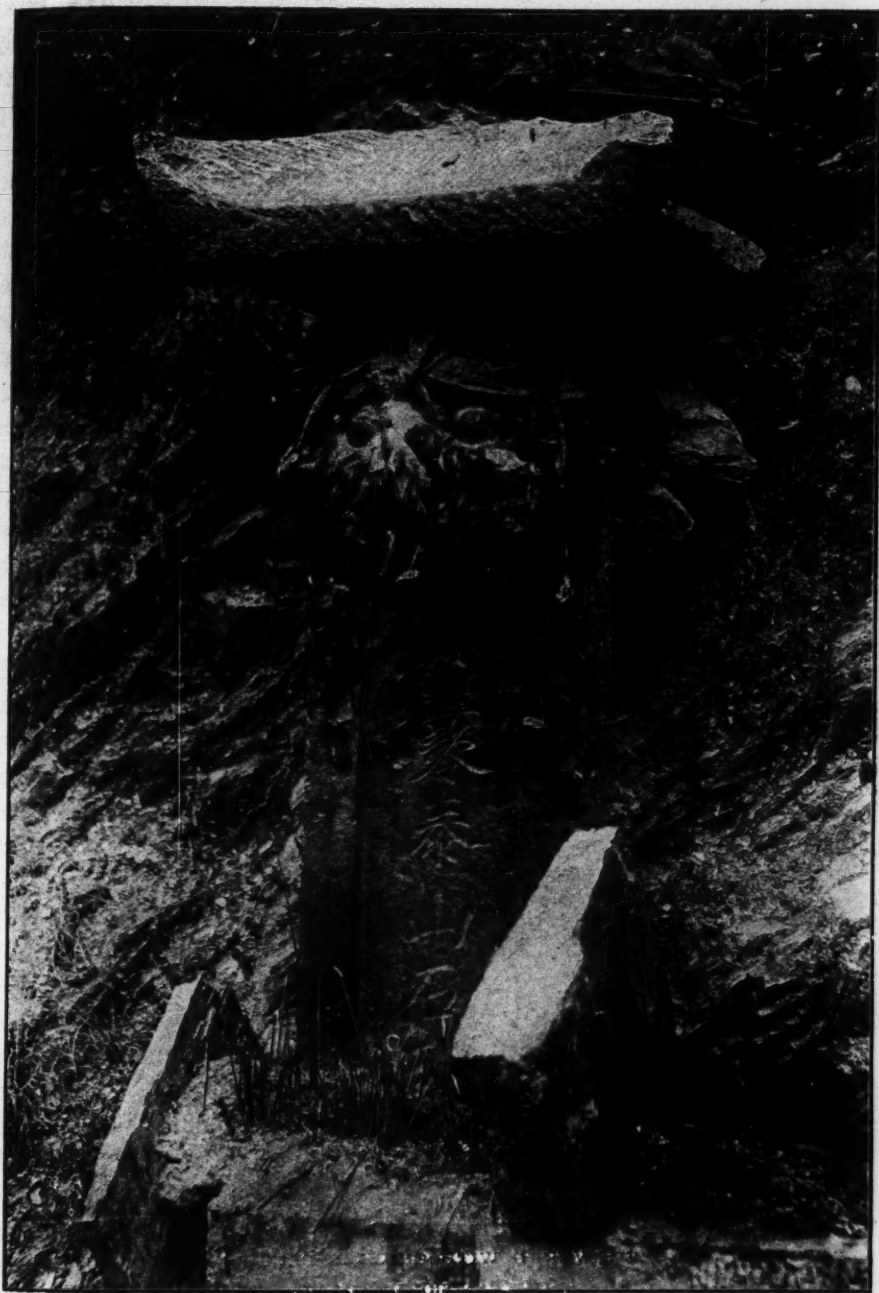
Christian ministry? Are we not already seeking ways and means by which it may be possible to give larger salaries without destroying some of our other purposes? It is with these ideas in mind that these suggestions are made.

So the question arises whether such a plan will hinder the development of self-support, and the answer is in the negative. It may be that we are preventing early self-support much more through the very inadequate salaries which are being paid, which are making it impossible for our churches to get good ministers who can really help to build up the Christian community both in numbers and in devoted service. For example, the plan might work as follows. If a certain church wants a man whom those concerned agree would be a strong man in that position, and they also agree that he should receive a salary of \$50 per month, but the local church can give no more than \$200 a year, in that case, the central committee would make a grant-in-aid of \$400, payable at such seasons as will stimulate the local church to do its utmost. In this way, strong men may be appointed to strategic places, where in a short time the local church will grow so that it may wholly support itself. This does not mean that the better men will be placed where the local church can pay the most. In some cases, the grant-in-aid might be \$550 where the church in the beginning could pay only \$50. In many places, the churches would soon be paying more than half of their salaries. The point upon which the central committee would continuously insist is that each local church should each year give to the utmost limit of its ability. Is not that the fostering of self-support? At the same time it is not necessary to hold down the salaries of worthy men so that they are less than a living wage. The central committee would also endeavor to co-operate with the churches in securing the ministers whom each preferred to have, while it would also be encouraging some of the stronger men to go to some of the difficult places where important work was to be done.

All this does not mean that the missions will be immediately relieved of the necessity of contributing to the support of church workers, but the thought underlying the above suggestions is that these grants of foreign money should be given to the local churches to aid them in paying fair salaries, instead of using the money in paying preachers employed directly by the Mission. It seems advisable that such grants-in-aid should

not be made directly by the Mission to the local church, but rather that a total grant-in-aid, based upon a budget previously submitted, should be made to a church council, presbytery, or central committee, who shall be responsible for determining what each church should receive in the way of financial aid from outside sources. Each case would be decided upon its own merits, but in the course of a few years such a central committee would establish certain principles and precedents that would guide them in distributing this financial assistance. The local church would be given large rights in choosing and calling the man they desire to be their minister, offering him such salary as they think is right, and assuming the responsibility for paying it, making such arrangements with the central church council for financial aid as they may need and can secure. In other words, instead of using its funds to employ preachers to be directed by itself, the Mission will subsidize the local churches, aiding them to carry forward their work. By so doing, the Church will be just so much less a foreign-directed institution.

Of course, these brief paragraphs are not exhaustive. More important than salaries is the question of the position which is given to Chinese workers in the churches. It is only as they are given places in which they may have some independent initiative and the power of carrying through some of their own ideas that young men of ability can be expected to accept service in the Chinese Christian ministry. But this aspect of the problem is so large and so important, that it needs special consideration. Here, the purpose has been only to make suggestions that will call the attention of those who earnestly desire the evangelization of China to the central importance of developing an indigenous church through a strong native ministry, and to the relation that methods of appointment and payment of salaries have to the securing of such a ministry. It is hoped that these suggestions may result in renewing the earnest discussion of this topic in Christian circles in all parts of China, and that out of these discussions there may come to the National Conference in 1922 some plans that will soon give China a Christian ministry exceeding the foreign missionaries many-fold in numbers, and giving themselves with the manifestation of great spiritual power to self-sacrificing service.



TAI-SHAN STONE COVERED WITH CHICKEN BLOOD AND FEATHERS.



WAYSIDE SHRINE COVERED WITH CHICKEN BLOOD AND FEATHERS.
THIBETAN BORDERLAND.

The Scientific Approach of Christian Missions to some Chinese Animists

W. J. LEVERETT

(Continued from page 621, September 1921)

WHAT I have said here has applied to animists only, to the animists of Northern Hainan. As I said before, from reading De Groot I find that the higher classes in Fokien are animists. From talking with missionaries in other parts of China, I was inclined to believe that you would not go so very far into the heart of a Chinese anywhere before you find animism. Are there not people in America who profess that they have found a means of safe conduct through the evil forces of the world by resolutely denying the existence of all evil? May it not be that even with the educated Chinese, the true religious appeal should be to the animist in him? Is it not possible that young men of China who are being educated without religion in Japan and in some parts of America and who in their own land are arrogantly organizing "No faith clubs" will not themselves drift in the stress of life and its unfathomable difficulties, calamities, yes, and tortures, into some other animistic cult that shall be worse than the first, because backed by the prestige of their learning and position?

The realm of the subconscious is coming more and more to be recognized as a powerful factor in religious life. The Rev. D. R. MacKenzie has written an article in the "Expository Times" to prove his belief that among the animists in Nyasaland, "In the majority of the younger generation the old ideas which an older generation regarded as axiomatic have only been suppressed into the realm of the subconscious." Is anyone ever entirely free from the influence of his subconscious self and do not some subconscious ideas and impulses persist whatever one may do to negative them? Is it not probable that the influences of the pre-natal period and early childhood are those that have the strongest influence in forming the subconscious mind? I wish that I were enough of a psychologist to know whether anyone is able to rid himself completely of subconscious fears even among the cultured and

the most favored scholars of Europe and America. Is there any more effective way to mould the subconscious than the Christian way of making the soul quiet before the all-powerful, loving Father, and in that quietness communing with Him, using perhaps the experiences and the words of others who have gotten strength through communion with Him in the quiet hour?

The inducing of the animist to turn about face from his animistic worship to the Christian's god, is only the beginning of all that Christian Missions in its approach must do for the animist. As a matter of fact, we have run the scalpel, in our analysis, very finely through the process, in order to be able to separate the point of conversion from all the rest of the process. Other factors come in right at the beginning, often even before conversion. As a matter of fact, the actual time of the point of conversion is often rather vague, anyway. For one thing the ethical quality is brought right in at the very beginning. The animist is told that the Christian God is good and just, as well as all-powerful, all-wise, and loving, and he who prays to Him must come with clean hands and a pure heart. A gambler may make his petitions to his idol before he goes to play, or a robber before he starts on his raid, but not so may one come to the Christian God. The moral standards which the animist, at least the animist in China, already has, are here brought into full play and enforced by the new religious ideas. The Chinese animist has, of course, the Confucian classics, the moral stories and the other ideals of which I spoke before. They were none of them related to religion before. Now they are. One must live up to the best he knows if he is to have God for a Father. Of course, the new Christian is taught the Ten Commandments at the very beginning, and then the great command of Christ. At the very outset he is taught to think of the happiness of others, naturally of the happiness of his own family and nearest friends first. What would he naturally wish most for his own near relatives and friends? What but the blessing he has already received, the freedom from fear—salvation from fear to love. Then and there begins his social religion and right there is the great means of missionary propaganda. For the great method of propaganda among animists is not through public preaching, but rather through the Christian desire of each convert to give to his family, his wife's family and his neighbors the relief that he himself has

experienced; and by the great power he has of persuading others to believe from the lever of his own implicit faith.

It is often not long before the convert has to suffer for something that he knows is not his own fault. His own attitude is misconstrued. He suffers in property, sometimes he suffers in his own person, sometimes he forfeits his family protection and family rights. He suffers wrongfully and through the ignorance of others, but he learns to know that it is in the footsteps and for the sake of the Master that he suffers. Suffering of that sort takes on a new meaning, and when he comes to suffer with his dear ones in their illnesses or in their misfortunes, the same illnesses and misfortunes that were met before conversion, how different the suffering now, both for them and for him.

The sense of sin against a higher power and the sense of fellowship with Christ do not come to the animist with the telling. At the telling, the animist will look with open-eyed, uncomprehending wonder. It is when he tries to live like the God in whom he sees his ideals, that he feels a sense of sin against Him. It may be many, many years later before he knows through suffering for and with others, what true fellowship with the Master is.

The missionary himself has meanwhile been following his Master, not only in teaching, but also by using all the art of his higher civilization to better the condition of his native friends. By opening schools and hospitals he not only exemplifies the life of Christ Himself, but he also wields a power in both institutions for the breaking down of animistic beliefs, and he opens new doors by which the native may follow his Master in helping his own community. In his training in the school the native learns to trace everything to its cause. His original belief as an animist was "souls and other spiritual beings as the explanation of all the phenomena in nature not due to obvious natural causes." When he put the Christian God in place of "souls and other spiritual beings" he lost his fear. Now the range of phenomena that have to be so explained gradually narrows (for which of us has it entirely passed), for what he cannot explain he still does not fear, for his heart is staid on his God. To some, the study of science is the first thing that shows them the foolishness of their animistic beliefs, later they have a new ground for their respect for Christianity when they come to realize that no animist who

lived in the fear of natural phenomena could ever have dared to make the investigations by which natural laws are discovered.

Medicine everywhere on the mission field, is, of course, of the greatest help; it also has its place in the conversion of animists to Christianity. Many were the spirits cast out by one of our bright, young field workers, when he learned the use of santonin and quinine, santonin for the destruction of the parasites that cause the convulsions in children, and quinine for the malarial delirium of adults. Children have been born in our hospital, because the parents thought that the success of a doctor was on account of the protection of the doctor's God. Did they always become Christians? No, but sometimes they did, and the others were surely not injured by thinking that the doctor's God helped them.

In work for social and physical betterment of the people the work of the missionary goes on as it does in any other missionary field in ever broadening lines, enabling the missionary himself and through his leading, the native convert, to follow the Master in living for others, so that all he has gained, whether of individual perfection or of social usefulness, is used for the common good.

It remains only to apportion the place of the assaulters in the attack and to give some general suggestions for their preparation.

In the first place, I think that the "shock troops" should be native converted animists. It should be they who make the frontal attack. Remember again, please, that *animism* is the foe attacked, not the animist nor his country. It is against animism as a religion that I say the native should act as shock troops. In physical danger and hardship, in hard thinking and in responsibility, native and foreigner will share and share alike, according to their capacity and fitness, and at all times bear one another's burdens. But when it comes right down to persuading the individual animist to turn about, burn his bridges behind him and trust in the Christian's God, that is pre-eminently the work of the converted native animist, and in it I think he is almost indispensable.

It has been the experience, time and again, in China, that converts were not made until there was first a converted native to persuade them. Remember, how many years Morrison labored without a single convert. Such cases could be multi-

plied. In our mission in Hainan that has certainly proved true again in the opening of new fields.

The reasons for this are not far to seek. The special troubles that the native has in his relations to the spirit world, are his as a native animist. A man of another cult may very easily, he thinks, be under some other sphere of spirits. The animist has all his life long had the communal consciousness of influence of spiritual powers, has seen members of his community struggling with them. That he knows, but individuals of other races, other communities are past his experience. Suppose a man of another community does prove absolutely his freedom from the domination of local spirits. That means nothing to the native. If the outsider is unkind enough to laugh at the native for his superstitions, the latter is grieved, but the laughing itself only proves conclusively how little the outsider knows of the power of spirits. It should be an animist who approaches an animist, and if possible, an animist of his own race.

For the converted animist the approach is simple enough. In building a house he chooses any spot that suits him and the first pleasant day to begin work. His neighbors watch him awhile. If no misfortune comes to him they ask first, why, and naturally the next thought is, cannot we come in on this too. In the house of the animist is, perhaps, an idol that the community and the householder have all been in terror of. One day the householder, without any ceremony of denaturizing, takes the idol from its place and destroys it. That is another potent lesson for the native.

To laugh at an idol or at superstition is a different matter, if it is a converted animist who is the laugher. The laugh itself is different from the laugh of the foreigner. There is in it a bravado, a challenge which shows that the converted animist understands the power of the superstition laughed at. I have tried again and again to stop the converts from ridiculing idols and other superstitious emblems, but I have found that the attempt is of no use, and the unconverted animist does not seem to mind it. It is a fair game, for if the spirits have any power the laugher must be in great danger.

One may well put the question: "If you must have an animist to win an animist, where will you get your first convert?" Morrison did not get his convert for many years, neither did many another man. I do not say that a foreigner can never

convert an animist. In the beginning he must, and later he sometimes may, but any missionary to animists, when opening a new field, will be wise if he secures an animist of as near the same race as possible to help him.

What, then, is the place of the foreigner? First, in reference to non-Christians. In regions where he is the first foreigner to appear among the curious natives, he has a triple duty of giving the people a true impression of what a Christian is, of what a man of his particular nation is like, and withal show that he himself is a man, and very human at that. He must preach even to animists. It will be an inspiration to the native animist preacher (by preaching, I do not mean necessarily formal discourses). The inspiration will come both from the fact and the manner of his preaching, but still more from its content, which the native will perhaps copy. The foreign missionary is to influence at all times the people he meets by his personality, a personality that should be all the more effective on account of his Christian and cultural training. He will thereby abet the efforts of his native friends and I do not say that he may not, at times, even convert an animist himself. He should make good his social standing among the powers that be for the protection that his moral force may mean to the Christian in time of persecution.

The foreign missionary's finest spiritual work and his great reward will be in his work with the Christians. He may, perhaps, have the privilege of leading a group of Christians from the very beginning and nourish them as his own children in the spiritual life—pray with them, love them, chide them, bear their sorrows and their sins. He knows well that if he does this work truly, in the spirit of the Master, that the heaven will spread without even his urging his followers to "go preach the Gospel."

There will be administrative work for him in connection with schools, hospitals, church and social work, in which the foreigner's place will be more or less prominent, just as is the case in any mission field.

For preparation, the native may be divided into three groups, the skirmishers, the main body, and the generals. For the skirmishers, a strong faith in his own conversion from animism, a kingdom of fear, to the liberty of a Son of God, and a little training in how to use his experience, is all that is absolutely necessary for him to win others. The more he can

get of explanation and illustration of his experience through the study of the Bible, and the experiences of others of his own kind and faith, the better can he work. Any training beyond that is all to the good. It is my conviction that to win the ignorant peasant, or even the average merchant of a country town, it is not at all necessary to wait for a graduate of a theological seminary or even of a high school to make the attempt. As a matter of fact, unless the more highly-trained man is very humble and has consummate tact, it would be much easier for a peasant to win a peasant or a merchant to win a merchant, than for a scholar to win either. The unlettered converted animist himself, is the greatest proof of the Power of God to the animist, whether the latter be unlettered or a fine scholar! A proof that cannot be gainsaid.

But the skirmisher can do only a skirmisher's duty. He cannot, to change the simile, do very much towards shepherding the flock. If there are not also ready, men, either foreigners or natives, who have had training in science, in higher social custom, in ethical judgment, administration, the animists gathered cannot be permanently Christianized, and may be lost entirely. *You must* turn the animist at his heart, and without turning his heart you can do nothing with him but whitewash his outside. *Yet* the turning is but at a point. It is hardly the beginning of all the way on which he must be led. So the main body of workers should be trained as thoroughly as they may be trained on the ground. The main body of workers may come from the higher grades in the social scale; or they may be recruited from the skirmishers.

And for the generals. From where and how do they come? We must find and train such men, have generals in any service always been picked men? Do they not simply grow—simply arrive, and is it not the mark of the highest type of missionary, if he can recognize them when they do arrive, and if then he be willing with John the Baptist to say: "He must increase, but I must decrease?"

As to the training of the foreign missionary to the animist, I do not know as, in general, it should be very different from that of other missionaries, but I might emphasize one or two points. In the first place, the training of the best missionary to the animist will begin even before the time when we usually speak of the training of an individual. It will begin with a good mother. You must have the spiritual nature, the sub-

conscious influences that should come at the first birth as well as at the second birth. Then, if he is surrounded during his early days with a true and pure religious atmosphere, tempered with the finest common sense, the result of such experience will be invaluable to him when he wishes himself to impart some spiritual gift to a simple converted animist.

For obvious reasons the intellectual and practical training of a missionary to animists should be the finest he can secure.

If there is any other thing to be specially emphasized in the training of the missionary to the animist, it might be the studying of the authentic history of the actual growth of animists to a higher religious life and of the contact of a simple monotheistic people with their neighbor animists. I do not know of any better records from which to work out such an authentic history than the records of the early struggles of the Hebrew race as pictured, for instance, in Isaiah, Genesis, and the Elijah stories, and more or less, perhaps, also in most of the prophetic and some of the poetic literature of the Old Testament. As Dr. France says "of the preacher in America he must be one who takes the Biblical standpoint, acquires the same perspective and feels the same awful sense of God, the same conviction of righteousness, the same yearning love for men as that which made the ancient prophets stand

'Like some tall peak, fired by the Creator,
With the red glow of rushing morn.'"

Paul's letter to the Colossians was written to convert animists, and would repay careful study. Besides, there are modern biographies of missionaries to animists, and at least one book, Warneck's "The Living Christ and Dying Heathenism," which carefully describes animism as it exists in a certain part of Africa and the gradual progress of Christianity there.

There is but one final word. Kidd says in his "Control of the Tropics" that the best efficiency is obtained if people from a temperate climate living in the tropics never remain long in the unaccustomed climate without going home to their native country. It is necessary to leave often an enervating climate. It is necessary, also, to get frequently completely out of an oppressive, animistic atmosphere. One may leave it when he goes into the closet and shuts the door. But besides that, as often as possible, he must return to his homeland and to a religious atmosphere if he can find it, where God has been speaking to groups of His own race.

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The Old and the New in Chinese Elementary Education

E. L. TERMAN

WITHIN the last few months an indescribable joy has come to the writer, because of the most generous reception given to some recent attempts to break away from four thousand year old prejudices in the field of Elementary Education in China. These were presented in a Suggestive Model Course of Study and Syllabus which was put in print last year, together with some text books to accompany same. The course was prepared as a temporary one for the day-schools in the city of Nanchang. When asked to take the supervision of these schools, he was at the same time making a feeble attempt to give some effective normal instruction in connection with the Middle School course, where he also had supervision. When faced with the new problem of Lower Primary supervision, it suddenly dawned upon him that here was a chance to make the normal work practical, since there was being furnished here a thoroughly-equipped laboratory in which to do it. And soon a great revelation came. This was, that with the introduction of the new problem of Lower Primary instruction, the total number of problems had not been increased, but rather had been diminished to one, and that the solution of this one problem was made very much easier because of this adding process. Now a new life came into the normal instruction. Up until this time it had been

practically forced instruction, because no students of the Middle School were interested in it, and took it only for credit, or because it was assigned to them. In fact, the majority of the class-room time before had been spent in trying to find the value of it. Now that which is absolutely necessary in all real instruction, a *problem* had come, and since that time our normal work has been an attempt to solve that problem. The first part of the problem, was to decide *what* we were going to teach in the Lower Primary—to work out a course of study or Syllabus;—a brief outline of the course referred to above was the result. The second part of the task, and that which we soon discovered was by far the most important part, was *how* we were going to teach the course—*how* we were going to carry on instruction or methods in the Lower Primary. Though the material that we studied covered a long period of years, it took little time to discover how this work had been done in China during the last 4,000 years. It took longer, however, to discover and to understand *how* that 4,000 year old process, like all other things and processes in the world's civilization, had been undergoing change after change in other parts of the world, down through these hundreds of years, and how to-day in the light of a more scientific understanding, the term "educational" can no longer be applied to that old process.

When we came to discover what generation after generation in other civilizations had discarded of this old process or method of education, and what methods were introduced to make the new civilizations fittest to survive, still newer revelations came, expressing China's present relative unfitness. Then, one by one we discovered that whatever other causes may be contributed to China's stagnation and present weakness, at the very foundation of all of them lies her unwillingness or inability, or better, neglect, to change her methods of Lower Primary education. Would that others might have shared the joy and opportunity of seeing student after student stirred by the inspiration of a new and real ideal. Not like thousands of students all over China in these days of the "student movement," stirred to revolutionary action by the patriotic ideal of putting down an inside political grafter or traitor to give another an opportunity to rise up, or to ward off an outside prey by establishing a national boycott, but stirred by the opportunity of having a share in beginning at the

source of all of China's ills, that is, the ignorance and therefore the weakness of her masses, to assist in discarding a 4,000 year old foundation of education, and upon a new foundation, relaid with material that the world's most advanced civilization can give us, build a new educational system for China. This will, in a most real sense, make them leaders in a revolution that will do more for the advance of her civilization than any revolution or corresponding movement in her history.

Not long ago in our Middle School, the Educational Committee of our Model City Democracy—the name of the student body organization—had charge of an educational literary program. Ordinarily all who are assigned parts by this committee on such an educational program are students from the School of Education. This time one who had no normal work was assigned a place on the program. One of the most characteristic sentences of his speech was this, "We must realize that the all-important factor in the educational process is memorization. We must therefore, when studying, diligently memorize our lesson." Go with me to-day into 1,000 elementary schools in China; no, let us just pass by the outside, and you will agree with me that that student was right—that outside of memorization there is none other. For 4,000 years practically the whole of the pupil's time in the Lower Primary, from morning to night, has been used in memorizing meaningless Chinese characters. You ask them for the meaning of the memorized parts and they answer that they are not supposed to know the meaning. They are supposed to know the character. There is no time, no place, no use in the present curriculum for anything else. This is the *old* way.

Talk with me to 1,000 Chinese over 50 years of age about it, and they will say that there is no other way to get an education. But come with me into the practice school, where the new course and the new methods, with little or no memorization, are used. Visit us during the Story Hour period where the class is newly organized with half of its pupils coming from the old school and half from the new practice school. Hear the practice school students attempt to put together, to organize, such ideas as they have gotten from the story, either through oral reproduction or through dramatization. Compare their attempt with that of the pupils from the old school who have heard their first story and are making their first attempt to reproduce it. But do not make your choice

yet. Go with us to the observation hour where history, geography, and nature study are correlated in the study of the industries (food, shelter, and clothing), and compare the relative interest and enthusiasm shown on the part of the first half of the class, as revealed by the motive that guides them in their work, with the second half of pupils from the old school class. It is not time yet for our decision, but we will step into the hand-work period, where the pupils learn, not to hide their hands in their long sleeves, so characteristic of the 4,000 year old teacher and pupil, but to know that their hands are of some value, and here we see them studying and understanding the history and geography of all civilization by *making* things and doing things, that all civilizations have made and have done, and are doing to-day. We must delay our decision once more until we have visited one more period, and see what the new education is doing for the boy and the girl when it teaches them through play and games. It is true we are told by some that the teacher is wasting the time of the pupil, and that it would better be spent in memorizing Chinese characters, with perhaps the added remark that after all it is a foreign method. But just here let us consider taking out of Chinese civilization all that is foreign to-day, and we will find ourselves indeed in very ancient times. We are living to-day in a Chinese Republic, the very name of which is foreign. The whole history of how and why we use Republic to-day when we speak of China is intensely interesting, but it cannot be reviewed here. Take the word "foreign" out of it, though, and what is left of that history? History is interesting, but the present is more interesting. To-day our Chinese streets are lined with shops where fathers and mothers buy foreign shoes and put them on their children's feet, to keep out the wet. They buy foreign coats to keep the cold *out*, and the heat *in*; they wear foreign hats to keep off the heat in summer. They put foreign cigarettes in their children's mouths to let in the poison. Why is it so different to use a few foreign methods—in Elementary Education—to put some ideas into their minds, some strength and health into their bodies, and some hope and usefulness into their lives? And further, why wait until he is almost past the plastic stage of life, and then desire to send him to a middle school or college to get his education? Our Government and Mission colleges to-day are alike filled with foreign methods and ideas, and

in many cases so filled with students that only a portion of those who apply for admittance can be received. As yet, few foreign ideas or methods and relatively few students have found their way into our lower primary school system. Sad indeed is the fact that, in rebuilding a new educational structure in China, so much money and effort has been spent, and is being spent, on the third and fourth stories of this structure—that is the middle school and college—with practically utter neglect of the foundation story, the lower primary. Let us not discredit for a moment what has been done and is being done for higher education in China. It is *all* so necessary, and God grant that these efforts may continue to prosper, but certainly the time has come when the time and money that is wasted to-day on these upper stories because of so many difficulties and problems resulting from such an utter lack of interest on foundation work, be spent on laying a foundation which will stand the test and the strain of a thoroughly efficient system that must be built upon it.

It is the writer's firm conviction that there is very little physiological or psychological difference in a child born in China or America or Japan, but that there is a vast difference in their opportunities to develop their inherited instincts and abilities, which in later years will make a still greater difference in their ability to win out in the race of life into which each of them are more and more being drawn. Let us not waste time or effort to-day in trying to prove that there exists a separate or distinct Chinese psychology, by experimenting on the Chinese minds or capabilities that have been developed, let us say, dwarfed by memorizing meaningless Chinese characters, but let us spend our time in giving to the millions of boys and girls in China to-day, from the beginning, the very best opportunities—they deserve nothing less—that are given boys and girls to-day of other nations. If we do this to-day we will find them to-morrow at the head of the line with their classmates from any other parts of the world. And we will awaken some day in the not far-distant future to find China having established on this Continent a new nation "conceived in liberty and dedicated to the proposition that all men are created free and equal."

The Christian Church and Rural Reconstruction

TAI PING HENG

ANY one who happens to ask himself, What is the most significant movement in China to-day? will come, without doubt, to the conclusion that it is nationalism and self-government. It is a conspicuous characteristic of our country that our people have an inborn tendency to ignore political affairs and carry on their own activities without expecting the help of the government. Some observers say that it is this characteristic that has enabled China to maintain her existence under innumerable corrupt governments. With the present national consciousness, a realization has been reached that self-government requires re-enforced efforts to carry it into effect. Some suggest that every province should have its native administrators elected by the provincial assembly; others go further and suggest that every district in each province should have a certain degree of self-government. Still others, among whom I am one, suggest that every village in each district should be considered as well, and given equal opportunity to develop its capacity to govern itself. We believe that if all the villages in China had the chance to govern themselves and did it well, we should not have to suffer the evils of corrupt government. This movement is a national movement. I think it is very desirable that our Christian church should pay special attention to this problem of rural reconstruction, and see what they can do to assist in the carrying out of this design.

It has been estimated that three-fourths of the Chinese live in rural districts. This is true! Indeed, the percentage may be even greater. A village is a social as well as a political unit. From the villages come every hero and great man; it is also the village people who vote out money. The intelligence of the country people, therefore, is one of the critical determinants of our national vitality. On the one hand, villages have every defect in the country that requires improvement; on the other hand, they have good characteristics in the villages that are totally or partially absent in the most up-to-date cities, namely, the sense of responsibility, sympathy, individuality, honesty, and simplicity, etc. It is widely accepted that the task of the Christian church is two-fold, the Christianization of China and

the Sinization of Christianity. Neither of them can be accomplished if the villages are left out of consideration. We are sure that there will be increasing urbanization of China because of the development of industries. But of real social control, the villages are the source. We have heard frequently from foreign observers about our racial characteristics of indirection, distrust, dishonesty, etc. If they are so unfortunate as to find all these and only these, I should imagine that they have associated only with the lowest type of Chinese, those who come out of the villages with little or no education. Thus, from the social standpoint, either for the Christianization of China or for the Sinization of Christianity, I do not hesitate to suggest that the Christian church, characterized by adaptability, should come out as the leader in the task of rural reconstruction.

Some may say that it is redundant for me to present this suggestion because the church has already put a considerable amount of energy into various villages. The answer would be that although the church has done a good deal in the country, the work, as a whole, is by no means satisfactory; and in order to lead, as we ought to, other educated Chinese in the work of reconstructing the villages, the church, if it is Chinese, has to pay more attention and re-enforce its efforts for the actual improvement of village-life. In my village, which has a population of about two thousand, there is a church which has now less than forty members after the lapse of more than forty years. This instance seems to show that the Christian church should lay special emphasis on rural problems, not only because we wish to be the leaders in rural reforms but also because we have not paid enough attention to rural evangelism. We are not satisfied because we have great institutions in the city, nor are we contented because we have churches and primary schools in the villages. We are further interested in trying our best to do actually what we can do and avoid as far as possible what men call "nominalism." Let us then raise our banner once again with fresh energy and organized propaganda.

Thus far, I have given a brief account of the urgent challenge of the present situation as seen in the national consciousness, the unanimity of the desire for self-government and village-improvement, the call for the nationalization of Christianity, and the present inefficiency of the church. There are, however, a few more vital facts that help to make manifest the indisputable necessity of the church's participation in rural

reconstruction. Before dealing with them, we may raise the question: As the Christian church should primarily always busy itself with religious and spiritual matters, is it wise for it to take an active part in secular or social affairs? "The true and grand idea of the church," said Thomas Arnold, "is that of a society for making men like Christ, earth like Heaven, and the kingdom of this world like the Kingdom of God." In an article entitled, "The Church as a Maker of Conscience," Mr. Batten says, "Whatever concerns man concerns Jesus Christ: and whatever concerns the Master must concern those who call themselves His disciples. Nothing that is common to man can be alien to the Christian." I can not help advocating his idea. The church has a tremendously great responsibility before it. But the Kingdom of God cannot be easily established unless the church takes into consideration everything that ultimately relates to men's spiritual life. The ideal for a church is to make itself a factor in building up as perfect a community as possible, and not to make itself grow at the expense of the community. We have enough such religions already, such as Confucianism, Buddhism, Taoism, etc. If it is not because men who receive the spirit of Christ tend to become more progressive, enterprising, and efficient in their work, why must we have Christianity? I venture to say then that no man who really understands the present world will oppose my view. Now I shall present a few important ideas that bear significantly on the future of the Chinese Christian church.

First of all, let us consider the needs of our people to-day. A new science called psychology is destroying the old concept of the soul, and demonstrating with cruel logic the interdependence of body, mind, and spirit, and pointing out the fact that if one would save the soul he must save the whole. The crying needs of our people in the country to-day serve to back up this statement. Every preacher in the country, when he calls the people to church, is sure to meet this query, If we have no food to eat, how can we worship? I am proud to say that a majority of the village people, though without much education, do more or less master some of the clear, brief moral principles that are embodied in the Four Books. Their constant violation of these principles deserves our deep sympathy. Once I asked one of my relatives, "Why do you, who are known as a leader of others, trade in opium?" He replied, "Who would be willing to do such a dirty thing if not compelled by

poverty!" This is one instance of what daily happens in the rural mass. I hear also many people say that they cannot go to church simply because their work ties them down. If their shops were closed for one day it would mean great economic loss to them. It is quite easy for the preacher who has everything necessary provided by the church to speak to the people, but it is a different thing for the people to sacrifice, as they think, their earnings to join in the worship. Further still, not infrequently, country church members fall back into superstition. The reason is that in case of sickness, the preacher seems less powerful than the local gods and the sorcerers. The latter have at least definite theories and methods of seeking for a remedy while the church remains silent. As a consequence, the country people are easily tempted to apply to the gods, and pretty soon, if they are members of the church, they say good-bye to it. The country people are as practical as primitive men, and will not waste their time and effort for things that are not readily productive and do not satisfy their immediate wants. The preachers also very often urge the country people to keep away from all superstitious customs, meetings, and feasts. But in nine out of ten cases, it does not work. Why? Because there is nothing Christian to take the place of those superstitious customs and satisfy and develop their social instincts. We are all familiar with the teaching in Matt. 12: 43, 44. It would be worse if the people were to obey the preachers and spend their idle time in something even more injurious. What, then, must the church do? These needs of our people, economical, social, physical, and others call out to the church that it should begin to realize its duties in meeting or helping to meet them.

Next we will consider the future of the Christian church in China. The Chinese people are known as a practical people, and I am proud that we are. One of our great philosophers, also a great religious soul, Mo Tzu (墨子) said that love, if not productive, is vain. The church professing itself to be Christian must realize this truth. God shows His love to men in practice, in life, not in words only. Christ did not blow the trumpet to make himself known as the Messiah, but actually offered Himself up as a sacrifice so that the most hard-hearted in the world are compelled to recognize Him as the true Son of God. The present difficulty with the church, or rather the great hindrance to the church's progress, lies in

the fact that the church has preached a great deal, but not done enough in actual productive work for the people. The church has established quite a number of hospitals and schools in the cities but very few in the country. Even where there are rural schools, outside of conventional instruction and preaching, the church has done practically nothing directly and effectively to improve rural life. It has been well shown that, "The rural districts are never going to be thoroughly Christianized until Christians become, as a rule, better farmers than non-Christians." Do we not defend ourselves, when the atheists bother us, by saying that we know God by experience? So in like manner, we have to let the country people experience (for besides experience there is no true basis of religious belief) this religion, not only spiritually but also physically, mentally, and socially. Once they see the economic productivity of Christian truth, as a matter of course, they will strive to gather around the church. So, then, if the church cannot follow this formula, "Work first, preach next," it must at least work (productive work I mean) as much as it preaches. Only in this way, can we expect the 'China for Christ Movement' to advance in a swift and steady drive.

Another problem that confronts the church to-day is that it lacks popular support, either economic or psychical. The great war has prevented foreign missions from working at full capacity, and the air is thick with discussions as to how the local church can manage to be independent. But, as a matter of fact, unless the church can help in promoting rural welfare as regards meeting the crying needs of the people and developing the human and natural resources of the country, the church will ever remain poor and inadequately supported. The church must first be useful and productive before the rural community can support it. We must try to make the church self-supporting, for unless the people have a real interest in the church and support it spontaneously, the Kingdom of God is not among them. It is important, then, that a church which is dependent on the support of the community should try to improve actual conditions of the country with regard to wealth, health, sociability, knowledge, opportunities, etc? Carver says, "Must not religion prevail over irreligion in the city as well as in the country, provided religion secures a greater conservation of human energy than does irreligion?" It is indeed stupid for the people to cling to the church only to

remain unprosperous. Poor people who are daily confronted by these economic questions can not afford to take time to understand the abstract beauty of any theory or doctrine. If the church cannot convert them to be good Christians as well as efficient farmers, other organizations will spring up to divide the loyalty and support of the people. "The need is too great to be left unsatisfied and will create the means for its own satisfaction." The present national consciousness and the growing interest concerning rural reconstruction give a unique opportunity for the church to be serviceable above any other organization. As soon as the church serves efficiently in this direction, the welfare of the rural community will improve day by day, and all other things—that is, sufficient wealth, public opinion, and membership will be added to it. Thus, and only thus, we will have no hesitation in praying, "Thy will be done in this land."

What has been stated above is all on the negative side of participating in rural reconstruction. But since the church is the only organization that has been known by its works to be "the maker of conscience" and to be always interested in directing, fostering, and moulding vital opinions and thoughts that have to do with the civilization of a race, it has got to have a more positive object in view in regards to this problem of rural reconstruction in China, so that its efforts will be efficiently directed and really amount to something. It is a widely known fact that China is a rural country, by which is meant that most of her population are village-dwellers. With the introduction of modern urban civilization, there is apparently a strong tendency toward increasing urbanization. It will be futile to propose to check the growth of cities because people are convinced of the benefits of industrial cities, and it is by these agencies that our country will sooner or later reach to the level of Western powers. But by the light of present-day sociology, we are led to see that urbanization, along with its advantages, brings many disagreeable conditions, such as lack of domesticity, lust for pleasure, friction between capitalists and the laborers, commercial vices, remoteness from nature, the lack of social control, etc. Worse still, this city-type of civilization is universally considered as the best that we can have, and is always the envy of the rural population. Well, the result as we see to-day is that people do not regard farming as highly as they ought to, and the number of emigrants from the country as shown by

statistics is ever increasing. For these and other reasons, many sociologists of other lands have tried to divert the attention of the people and attempted to advocate a sort of rural civilization, quite distinct from the city-type. Now China is comparatively young in respect to industrial development. The government is every day confronted by an increasing tendency toward industrial strikes, but is neither planning to build new cities according to the modern scientific system nor aware of the future outcome of its present *laissez faire* policy. Are we going to undergo exactly the same process of Western civilization, or are we to take advantage of the latter, and avoid disadvantages? Certainly and unanimously, we all prefer to follow the latter path. But the question remains, How can we do so and what sort of a civilization would be the best for our country? Space here does not allow me to go into particulars on this subject. But let me attempt to make an *a priori* assumption that China, so far as her present geographical, technical, and social conditions are concerned, ought to adopt, in addition to a considerable amount of urbanization, a kind of rural civilization similar to that of present-day Denmark. If this meets with the approval of the church, and one of the church's chief tasks as stated by the Methodists in their Peking Conference is, "moulding and mastering the civilization of China for Jesus Christ," it naturally follows that a due emphasis should be laid on rural service and reconstruction work. This, however, has not been very carefully considered and even less has been done. To-day the tide has become a torrent; almost every newspaper or magazine is full of words recommending what they call the new thoughts or the new civilization. It is essential that the church should stand out as their leader and show them what the church thinks right and commendable both by words and deeds. The present is no common opportunity to prove the superiority of Christianity, and to guarantee its future prosperity.

To-day there is a strong tendency among the enlightened Chinese to put the word "old" on everything handed down by tradition and without due investigation into the nature of things to bring in as much as they can of things Western, foreign and up-to-date. Although it is even frequently said that we should conserve our good customs or traditions, the opposite tendency is found to be more popular every day. Now, what should be the right attitude of the Christian church? One is in-

interested to note what Mr. Rankin in his article entitled, "Political Values of American Missionaries," said in regard to this matter: "What the Chinese need more than new furniture and machinery, is a new conception of their own best good, and how to attain it in their ideals of life. To give them this is the first object of every true missionary in that land." I believe that none of our foreign missionaries and native ministers will deny that this is the thing on which the church ought to lay special emphasis. Hence this conclusion is drawn: reconstruction consists in forsaking all that is undesirable and unprogressive in the old civilization, and introducing that which is desirable and really beneficial in modern Western civilization so as to create or mould a virtuous and perfect state of society. Furthermore, we Christians know no better civilization than that known as Christian. This is what I mean by "reconstruction" in this article. As to the procedure that the church ought to take for fulfilling its duty in rural reconstruction, I trust the church will itself without difficulty work it out and carry it into effect in the spirit of our Lord Jesus Christ.

Notes and Queries

"How to keep a program of work that will not become overloaded and lessen efficiency?"

I HAVE not yet a reply which is altogether satisfactory, but I think that the clue to the right reply would be found in something like the following remark: "Put first things first in thought and action, see to it that the absolute essentials are never neglected, then when the day's work is done rest in peace." I am inclined to think that if one conscientiously follows such principles as these, the essentials in prayer, work, physical exercise, study, eating, and sleep will be attended to and properly related to one another in almost every case, and that where this is not the result no amount of good advice will avail. After all, the task of keeping one's program from becoming overloaded and so lessening efficiency is a matter in which common sense and resolute determination are put to the acid test. Personally, I find that

the machinery in which I am involved, and perhaps also my own natural inclination tend to keep me at the actual task of every day so that details tend to get out of proportion to the general principles and scheme of things. If I can keep my time clear so as to have a half hour a day in the morning for the Morning Watch, the other things in the course of the day take their proper place, worry is dissipated and so far as I can see, under such a regime, I get more done than in any other way I have yet found.

LOGAN H. ROOTS.

Should Missions put more money and foreign workers in higher educational work than in their primary schools all put together?

In the early days of Missions, schools were opened, but nearly always with the express purpose of developing into a College (so-called). One or two foreigners with a few Chinese teachers were all that was necessary. Neither was the expense very great.

After eighty years it was discovered that a top-heavy building had been erected without a foundation, and so a system of primary schools began to be developed. This was fine, and promised well for the future!

However, a few years ago, when the Chinese Government began Primary Education, and "Union" loomed large, we seemed to forget our resolutions, and lower schools. We rushed into Union institutions, because it would mean *economy of workers and money*. This appealed to most people, for we needed to conserve both. And now?

The other day we had word that six men of one Board are to be sent as quickly as possible to one University. At this very time, one of the Missions of this same Board is scouring the country to find some one to take charge of the Central High School of the Mission, a school of 105 students. In one University there are thirty-five foreign teachers. The buildings have cost many thousands of dollars. In one Union College there are about ten foreign workers, a dozen more are called for, but the primary schools of one of the contributing Missions are crying out for *one* worker for a large number of schools. There seems to be little money for expansion of primary work, but millions are being poured into the higher

educational work. It is not that the latter should not have a proper support in both workers and money, but should it be at the expense of the former?

One of the lessons taught by the Billy Sunday evangelistic campaigns, is that most of the real, gripping, lasting conversions were of those who had learned of Christ in their childhood. Is it not even more so in China, where so many idolatrous customs must be unlearned by those who come to a knowledge of God in later years rather than in childhood?

Let us adequately equip our higher institutions, but let us provide liberally for the foundation work. Let expansion be consistent with the needs of the Church. Let the edifice which is being built, be not top-heavy, but have a strong foundation with right proportions.

JEAN R. LINGLE.

A. Why has no missionary community yet solved the elementary problem in applied Christianity of honest servants, etc.?

1. Because in no community are all the servants true Christians.

2. Because definitions of "honesty" vary.

3. Because there is no *necessary* relation between "decent wages" and "honest servants."

4. Because of the ignorance (of the language and customs) and carelessness of some housekeepers, which often tempts servants to be dishonest.

5. Because when a servant is dismissed for dishonesty from one household, he is too often able to find employment in another.

6. Because of the cliques so often existing among servants which make it almost impossible for honest servants to retain their positions.

7. Because no way has yet been found by which a missionary or any other community can act as a unit in its relation to servants.

8. Because too often missionaries do not give sufficient time to, nor take sufficient interest in, the spiritual welfare of their servants.

B. How avoid friction between missionaries at one station.

1. Bear and forbear.
2. Have a clear and definite understanding as to each one's position and duties.
3. Respect each other's rights.
4. Should friction occur, don't complain to others, but go to the one concerned, and follow our Lord's instructions in Matt. 18: 15-20.

C. How is the small progress of Christianity in China, as compared with other countries, to be accounted for?

I question whether the assumption underlying this question is true to fact. If it is, I explain it as follows:

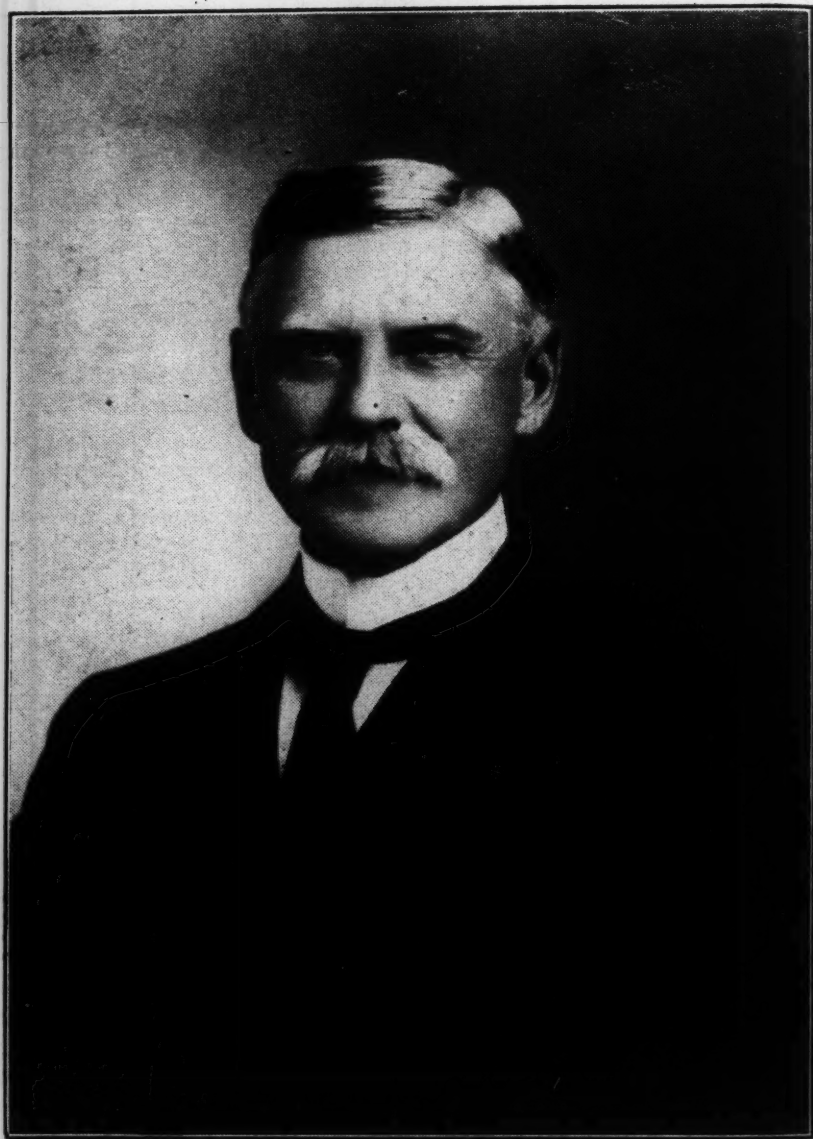
1. By the fact that the Chinese are one of the most conservative peoples on earth.
2. By the fact that in some countries social conditions, and in others political circumstances, have induced an attitude of mind favorable to Christianity in large numbers of the people, and this has led to mass movements.
3. By the fact that, judging by reports, in some countries methods have been consistently followed on a large scale which appear to be nearer to the apostolic model than those that have been used in China.
4. By the fact that as "the wind bloweth where it listeth," so also is the Holy Spirit sovereign in His working.

D. Does it pay to train and use as evangelists men converted after the age of 35?

Yes, if they have a definite call of God to His service and show the necessary general fitness for the same.

E. Why are the Chinese churches not self-supporting like the early apostolic churches?

1. Because apostolic methods have not been consistently applied from the beginning.
2. Because it would be quite contrary to human nature for Chinese churches to insist upon supporting themselves as long as the missionary societies are willing to support them.
3. Because we have been too keen for the quicker and larger results which can be obtained by a liberal outlay of foreign funds.



THE LATE REV. ROBERT M. MATHER, D.D.

These results may be good enough in their way, but at best they are only second best. A self-supporting church must of necessity for a time be modest in its equipment and limited in its operations, and the results may be more slow and less showy at first, but will be more permanent and telling in the end.

4. Because those who have sought to develop self-support, have often been seriously handicapped in their efforts by the liberal use of foreign funds in neighboring districts.

F. C. H. DREYER.

Obituary

The Rev. Robert M. Mateer, D.D.

W. M. H.

IN the release on September 5th, 1921, of Robert M. Mateer, the Shantung Presbyterian Mission and Church has lost one who, while a leader in all its activities, was pre-eminently so in the organization and development of its evangelistic work—recognized by Chinese and foreigners alike throughout Central and Southern Shantung as the central figure in plans for the extension of the Church.

Dr. Mateer was born near Gettysburgh, Penna., February 8th, 1853, and early manifested in a way peculiarly his own, the strong, resolute, and efficient traits which characterized other members of the family. The first years of his college course were spent at Monmouth, Illinois, a school for which he always cherished a warm regard. The last two years were spent in Princeton University from which he graduated in 1878. Entering Princeton Theological Seminary in the autumn of the same year, he graduated thence in May, 1881. While yet in the Seminary, he had given evidence of his evangelistic and organizing abilities; the former in the evangelistic campaign which, in company with his classmates, J. H. Laughlin and L. D. Wishard, he carried on both in New England and in the vicinity of Princeton: the latter as leader in the organization of the Inter-Seminary Foreign Mission Convention which for a number of years was a marked agency in arousing missionary interest throughout the theological schools in America.

In the autumn of 1881, in company with Rev. and Mrs. J. H. Laughlin and Dr. and Mrs. Horace Smith, he sailed for

China, with the intention of opening a new station in the interior of Shantung. The first sixteen months were mainly spent at Tengchow in language study and in acquainting himself with the intricacies of mission finance of former days. During these months he took a long itinerating tour with Dr. Hunter Corbett, at which time Weih sien was definitely decided on for the location of the new station and land secured for the purpose. Early in the spring of 1883, he and Mrs. Mateer, formerly Miss Sadie Archibald, removed to Weih sien, living in a small Chinese house in a little village near the present compound. Mr. and Mrs. Laughlin came later, the former engaging in evangelistic work with Dr. Nevius, so that the burden of establishing the new station fell on Dr. Mateer. Night after night, being unable to secure a trusty watchman, he slept beside his lumber to prevent its being stolen: walls put up during the day were pushed down before morning so as to prolong employment for the workmen. Finally, an efficient overseer offered his services, the house was finished, and Dr. Mateer at once began work in the two hundred towns and villages in the adjacent territory, walking with his faithful assistant, Hing Ta-ming, from place to place, and eating whatever the inns might afford. Even then his mind was not free from anxiety, for the city at that time was intensely hostile, and Mrs. Mateer narrowly escaped death from a shot fired at night through her bedroom window.

The next summer little Jean was so weakened by long illness that it was necessary to take her to Tengchow, a five days' journey overland. Fearing that she would not reach the coast alive, they carried a little coffin along with them; Dr. Mateer returning shortly after arrival to his field. The next April his able and devoted wife was called to the heavenly home. After taking little Jean, now Mrs. William Beaman of Seattle to her aunt in Tengchow, he returned, though in ill health, to his lonely home where he labored faithfully until the Mission, seeing that the trials through which he had passed, were beginning to tell seriously on his health, insisted much against his will on a furlough to the homeland. The year spent in America, during which he labored earnestly to secure recruits for opening the two new stations of Tsiningchow and Ichowfu, doubtless prolonged his life, though he never fully recovered from the strain of those first five years in China. While all knew that they were years of trial, yet probably few of us realized the stress of his anxieties, and so failed to give him that sympathy in his deep loneliness which we should have done.

In 1891 Dr. Mateer found another able, devoted, and efficient helpmeet in Dr. Madge Dickson, who not only took an active part in his work, but also strengthened him by her

counsel and sympathy the remaining years of his life, though sorrow again three times in succession entered the home, taking away each of the three children.

Of the varied and eminently successful labors of Dr. Mateer, it is impossible to do more than indicate briefly the apparently more important factors, such as the founding of the Boys' High School at Weih sien ; his efficient aid in securing the funds for the Girls' High School, and the opening of the same, together with his active interest in promoting other forms of educational work for the women and girls of this large field ; his energy and zeal in devising plans for the support of the Chinese pastorate, this vital matter being one to which he always gave much time and thought ; the founding of numerous churches, and his continual efforts to secure pastors for them ; his untiring efforts toward securing a properly educated, competent Chinese ministry, giving freely of his own money in order to accomplish this end ; the establishment, in memory of his brother, Dr. C. W. Mateer, through funds obtained from his brother's estate and elsewhere, of the Mateer Memorial Institute at Tenghsien, a school which is already affecting the church life of Southern Shantung and which gives promise of further development in the near future ; and the establishment of The Cities Evangelization Project, which the 1921 report of the Shantung Presbyterian Mission refers to as "born of the far-sighted vision of our beloved fellow-worker, Rev. Robert M. Mateer, D.D., where some of the ablest Chinese in our midst, the finest product of our education, secular and religious, have been put in charge of extensive evangelistic and educational work, and given a free hand in its development." While the idea of Co-operative Committees, consisting equally of Chinese and foreigners, in each of our stations, did not originate with him, yet it was due to his efforts that the same became a regular feature of our mission policy. Nor were his activities limited to the work on the field ; in company with his friend and classmate, Rev. Dr. John A. Marquis, he was active in promoting the District Secretaryship of the Foreign Board at home. All honor to our able, indefatigable worker who, though at times discouraged by opposition, never gave up, because as he said to the writer shortly before his last illness : "The Lord has never failed me yet." He put his trust in Him rather than in men, and the Lord honored the trust.

Dr. Mateer was particularly loved and trusted by the Chinese. They were thoroughly convinced that whatever he did, he sought only their highest interests. He trusted them and wished to see them take places of responsibility unhampered by any extraneous restrictions. As a result, they believed in him and while they might not agree with him in

all details, yet they knew that he regarded these as but of small moment, so long as the final objective was being reached and the work went forward in a healthy, natural way. Their love for him was shown when the twelve or thirteen pastors who reached Weihsien in time for the funeral, each one insisted on helping to carry the casket to the cemetery and in lowering it to its final resting place; while their addresses and prayers showed such tender feeling, love, and appreciation, as they themselves said, sons might show toward a father. Between him and them, lines east and west were obliterated—all were simply servants of one Master. Though honored by Monmouth by the title which he held, yet his highest honor was the regard in which he was held by our large body of Chinese pastors and church-workers, an honor which any one might covet.

He was a man who kept in touch with God through his well-worn Bible and prayer. As to the former, he accepted both the Bible of Jesus and the New Testament as God's revelation of Himself and the Way of Life. No doubts disturbed his faith in it and its teachings. As to prayer, he had great faith in the personal presence of his Master and in His being a very *present* aid at all times. His habit of seeking Divine guidance and his willingness to abide by it had much to do with his resolute firmness in carrying out whatever he believed ought to be done. As is not infrequently the case with men of his type, he was at times more *tortiter in re* than *sudviter in modo*, but his heart was always in the right place and he never harbored resentment.

When first laid aside from active work in February, 1920, it was a hard struggle to realize that his work was done, but when he did realize it, he was eager to go. Instead of dreading death, he yearned for release, and the burden of his heart was "to go up yonder." "Don't let any one detain me." Faithful above all things to his calling as a missionary, he was also to the few who really knew him, a true friend whose friendship never failed at the critical moment; whose counsel came from the heart, unsullied by ulterior motives; whose consistent love was not to be shaken by the dislikes of others nor by considerations of mere policy. True himself to his Master, his vocation, and his friends, he could brook no equivocation in others—nothing that was not clear and above-board. Such a character has left a deep impression on the Church which he served so faithfully for the last forty years, and his memory will be especially cherished by those of whom it is a high honor to be held in remembrance—the people for whom he labored. The memory of the righteous is blessed, and the name of Robert M. Mateer stands high among the pioneers who laid the foundations of the Church in Shantung.

Our Book Table

THE "BLAND SLANT."

CHINA, JAPAN AND KOREA. By J. O. P. BLAND. New York, Charles Scribner's Sons. 322 Pages. Price, \$5.00 gold.

Incoming passengers on the Empress boats this fall claimed that "Everybody on the boat was reading Bland." Insofar as this may be true, then, this year's tourist is apt to enter the Orient with more or less of a Bland slant, according to how well-equipped he is to sift the wheat from the chaff of this entertaining, pessimistic mixture called "China, Japan and Korea."

The book is in two sections of substantial size: the first half consisting of a history of the present-day political situation including Japan's China policy; the latter section, a miscellany of traveling papers on all three countries, salted down with much political gossip and Mr. Bland's own philosophy of life.

This philosophy is basically un-Christian, for its first premise would seem to be that human nature cannot be changed, its second, that youth is essentially untrustworthy, its third, that East and West are never to meet. Mr. Bland is fond of the word "never"—another turn of mind which is foreign to the Christian viewpoint.

His chief political assumptions are that China can "never" be satisfactorily governed save by some sort of dictatorship or, in lieu of the necessary "strong man," by the guidance of the Great Powers; and that since Japan must expand, and into China at that, England and America might as well ally themselves with her and help her expansion to be economic rather than military.

Mr. Bland's chief grudge is against the student movement, especially the "intellectual half-breeds" from Western schools, and their foster-parents the missionaries. Despite his testy flings at the missionary group, he returns over and over again to the conclusion that China's troubles are economic ones due to her procreative recklessness which can be checked only by a change in that form of religion which requires ancestor-worship.

It is the easiest thing in the world for a missionary to be "insulated by idealism" even as was the American president at Versailles. Then, what could be more wholesome for us than to read Bland! We shall need to, to challenge the statements of those here and at home who are reading and accepting his book, and we need to for our own souls' sake as well, for whatever of Christ-like faith in human nature and its finest institutions may be ours, will survive invective, and peradventure we shall be shaken out of some of the slipshod assurance that threatens every worker in the idealistic realm. For assuredly the present condition of affairs in China is sending her near to a perilous brink, and Mr. Bland does help us, whether intentionally or not, to see what desperate measures are needed to save and Christianize her ship of state.

THE CHINESE STUDENT IN AMERICA.

The Commercial Press, Shanghai, has recently published a work of much interest and of especial value to young men who are contemplating study in America. This book is "An Educational Guide to the United States" and the author is Mr. J. WONG-QUINCY, B.A. (London), Dean of Tsing Hua College, Peking. The price is \$3.50 Mex, which for a book of 634 pages, with a fair number of illustrations, is very reasonable.

Mr. Wong-Quincy, who received his education in England, is admirably qualified for the task he has accomplished so well. While he has not studied in the States, he has been connected with Tsing Hua for the past six years, and last year accompanied the students sent to America, spending several months visiting institutions and placing their young men. His intimate knowledge of the Tsing Hua student body of the past six years, has made it possible for him to collect and evaluate the large mass of first-hand data sent to him by sixty-one students. He has also made good use of a questionnaire sent to American colleges and the publications of all our leading institutions.

The purpose of the book is to serve as a guide to Chinese young men planning to go abroad, especially to America. Chapters are given on "The Choice of America"; "The Choice of a Profession"; "The Choice of a College"; and these three chapters are very well thought out and worthy of wide reading by all educators in China. The chapter on "Replies to the Tsing Hua Alumni Questionnaire" is very interesting, but the readers will need to recall that the replies are only individual expressions of young men in the midst of their preparation for life. They are really more valuable to educators in China and in America than to prospective students to America. Mr. Wong-Quincy, however, has given a good analysis and evaluation of them in the next chapter. The sixth chapter gives in tabular form the replies from American colleges to his questionnaire, and the final chapter gives a large mass of miscellaneous information.

This publication, with its appendix of colleges and universities in the United States, with useful information about many, is a very creditable piece of work and will meet a real need.

A. B.

FACTS ABOUT CHINA.

THE CHINA YEAR BOOK, 1921-1922. Edited by H. G. W. WOODHEAD. Editor of the "Peking and Tientsin Times." Published by the Tientsin Press, Limited, Tientsin.

It is really refreshing to turn from the prevalent criticism of China from the outside and the governmental squabbles on the inside, to browse among the 1,063 pages of this greatly improved publication. Here are found some of the stable factors which make up the real China of to-day and the ideals which promise a better China for to-morrow, and which tend to be obscured by the strivings of consortiums, political demagogues and other present-day disturbances which, though violent, are mostly on the surface. Here one can learn just how much China owes nationally, her export

and import trade, her military strength and history, her religious life and something of the network of international strivings for a place in China's sun. Possibly the most useful feature of the volume is the inclusion of treaties, recent laws, and resolutions affecting the internal life of China and her international relationships! All of which are much spoken of and bandied about, and which one can seldom find when desirous of seeing what is really so in the midst of so much pessimistic imagining and guesswork. Most encouraging are the signs of progress in ideals and sincere, though inadequate, attempts at practice. Currency reform seems to have entered a practical stage with the plans for the new mint at Shanghai though foreign bankers are not yet satisfied with the amount of control they have over it. Who ought to be satisfied on this point, anyway? Here are found also some of the new laws which are honest attempts to meet the requirement for the abolishment of extraterritoriality, a cloud on the diplomatic horizon daily growing larger. Elsewhere we learn that some hope that even if extraterritoriality must be abandoned in its present spots, they can, through the consortium or otherwise, practically put the whole of China in the same situation. Chinese movements in education are stimulating and promising. China has now her own educational ideals and leadership though still lacking the wherewithal to make good all over the country. The ideals and efforts against opium and plague are significant as indicating the real spirit and hopes of Chinese leaders. Our own difficulties in moral reform should make us patient with Chinese efforts along this line, their first and most evident obstruction being a general political incoherence which hinders the application of all law. Then, too, since "practically all of the morphia which finds its way into China is manufactured in the United States and Great Britain," we need to cover carefully our own glass roofs before breaking those of China. In fine, while not forgetting the tremendous weather the Chinese ship of state is struggling through, we are glad to be reminded of some of the steady work and planning that is going on in the rocking ship. Every school library and mission office should have this book handy for reference. It helps to an understanding of the real China.

THE NEW JAPANESE PERIL. By SIDNEY OSBORNE. Author of "*The Problems of Japan*" and "*Isolation of Japan*." London, George Allen & Unwin, Ltd., 1921; 8¾ x 5½ inches; 10/6 net.

"The Isolation of Japan" was briefly reviewed in the RECORDER for April 1920, under the impression that the author is a Hollander; but he is apparently a Briton with a singular detachment of view. In XVIII chapters he once more recapitulates the relevant historical events of the past few decades, more especially during and since the Great War, exposing not merely the flagrant insincerity of the rulers of Japan, but also that of the representatives of each of the Great Powers at Versailles, who, under pretense of putting an end to all War, deliberately sowed dragon's teeth which could only bring on greater conflicts in future.

Four of the later chapters are devoted to different aspects of the Anglo-Japanese Alliance, upon which the discussion at the Imperial Conference and the frank comments of all the parties and of outsiders has since thrown much new light. When the book was written the impending Disarmament at Washington had not come into the field of vision. The volume is a strong statement of existing conditions and apparent tendencies which is intended to be impartial; but it is one which gives little hope for the future peace of the World, unless new moral (and spiritual) forces hitherto ignored or suppressed are brought into practical operation as they never yet have been.

A. H. S.

REALIZING RELIGION. By S. M. SHOEMAKER, JR. 7×4½ inches; 83 pages; cloth, 90 cents; paper, 65 cents. Published by the Association Press, 347 Madison Avenue, New York.

This book is written for so-called modern people. It is a forceful presentation of the essentials of religion. It contains substantially the ideas which actually passed in conversation and correspondence between two persons frankly considering spiritual matters. The result of this exchange of thought was that the author's friend "underwent, in a comparatively brief time, a renovation of life, a change in radical ideas, a conversion." Weighty in matter, terse in style, and pregnant with meaning, this little book should give genuine help in spiritual things to people with the modern outlook who will give it a thoughtful reading. China readers will note with interest various incidental references which show that the author has been a missionary in China.

F. C. H. D.

A CHINESE CHRISTIAN ARMY. By Dr. J. GOFORTH. 13 pages. Published by the Association Press of China, 20 Museum Road, Shanghai.

So much has been heard in recent years of the unruliness and the depredations of Chinese soldiery in various parts of the empire, that it is the more refreshing by contrast to read these brief but interesting notes of a three weeks' visit to the camp of the 16th Mixed Brigade. One-half of General Feng Yü-hsiang's little army of 10,000 men have already been baptized. The remainder are interested and are studying the Truth. It is an inspiring narrative and furnishes a striking illustration of the power of the Gospel. It is of interest to note that General Feng has bought a Y. M. C. A. army tent which seats about 600, in memory of his friend Dr. Logan, who was shot on December 17th, 1920, at Chang-teh, Hunan, by a demented man.

F. C. H. D.

UNCRITICAL CRITICISM. By HENRY WACE, D.D., Dean of Canterbury. 20 pages. The Church Book Room, 82 Victoria Street, London, S. W. 1. Price Threepence, net.

This pamphlet is a reprint of three articles written in reference to three addresses which were published by Bishop Ryle, the Dean

of Westminster, in the *Record* of last December and January. It is an able and timely protest against the too prevalent assumption that all scholars are agreed that the so-called "critical" theory of the Old Testament, and of the Pentateuch in particular, is established. Dean Wace points out, among other things, that there are still many men of unquestioned scholarship who are convinced, rightly or wrongly, that "the alleged certainties of modern critics are serious mistakes, incompatible alike with true critical principles, and with historic facts, and consequently untrue; and they oppose them in the interests, the sole interests, of Truth."

F. C. H. D.

YARNS ON BROTHERS OF ALL THE WORLD. By ARTHUR P. SHEPHERD, M.A. $7\frac{1}{4} \times 5$ inches; 64 pages. Published by the United Council for Missionary Education, Edinburgh House, 2 Eaton Gate, London, S. W. 1; price, 1/- net.

This is the seventh number in the "Yarns" series. It is written for boys of adolescent age, and contains seven stories of distinguished men, such as Booker Washington, Stewart of Lovedale, Sundar Singh, etc., each having its own particular aim. These stories will excite the admiration and fire the ambition of boys, and inspire them to choose high ideals. At the end of the volume there are brief notes which will prove useful to leaders in telling the Yarns to boys.

F. C. H. D.

THE BIBLE AND MISSIONS. By HELEN BARRETT MONTGOMERY. Published by The Central Committee of the United Study of Foreign Missions, West Medford, Mass., U. S. A. $7\frac{1}{4} \times 5$ inches; 240 pages; 16 illustrations; price in paper, 40 cents, postage, 7 cents; cloth, 60 cents, postage, 7 cents.

The Central Committee on the United Study of Foreign Missions could not have chosen a more worthy manner of celebrating its twentieth anniversary than it did by the publication of *The Bible and Missions*. The book is divided into two parts: Part one shows that the Bible is God's Missionary text-book. The missionary message is shown to be woven into the fabric of both the Old and the New Testament, and it is briefly traced from Genesis to Revelation. Part two sets forth the romance of Bible translation, sketching the origin and history of the national Bible societies and their work, and showing the influence of the Bible on non-Christian lands. The study of this book should confirm the faith of the reader and stimulate his missionary zeal. The following quotations show its spirit:

"In these days of reconstruction of Church and State, it is important that we come back to the authority in the Word of God for our great missionary enterprise" (p. 4). "It is man's book, this Book of God. In its hand there are treasures for all mankind; in its heart a living message from the living God. To follow its teachings, to extend its influence, to preach its Gospel, to make

known its Saviour, crucified and risen again, is the deepest joy and the supremest privilege of the Christian" (p. 228). A list of books for supplementary reading and an Index add to the usefulness of the volumes.

F. C. H. D.

THE OLD PATHS IN THE LIGHT OF MODERN THOUGHT. By J. RUSSELL HOWDEN, B.D. *Published by the China Inland Mission. Agents: The Religious Tract Society, 4 Bouverie St., London, E. C. 4. 7½×5 inches, 100 pages; cloth, 3/6 net; paper covers, 2/6 net.*

This volume is the outcome of some addresses on the subjects treated which were given at the China Inland Mission Students' Conference at Swanick. In eight chapters the author gives, in a scholarly manner, a clear exposition of the opening chapters of the Bible in the light of geology, psychology, biology, and experience. This book is most timely and helpful and is just the thing to place in the hands of students or anyone perplexed by modern thought.

F. C. H. D.

THE SHORTER BIBLE. THE OLD TESTAMENT. *Translated and arranged by CHARLES FOSTER KENT. Charles Scribner's Sons, New York. G. \$2.00.*

To attempt to critically review this book is too long a task to do properly: a book would be necessary. To appraise it fairly, we must free ourselves from the implication in the somewhat unfortunate title that it is in any way a substitute. The author's own words are: "It is not intended as a substitute for the complete text or the time-honoured versions." This reviewer would style it, an "Abbreviated History of the Old Testament" in which nothing but selections from the original text are used. In this case the author and his collaborators have gone deeper into their subject than others who have attempted anything similar. It is also a new translation of the Old Testament into "modern English equivalent." The attempt is made to arrange material chronologically, topically, and to avoid duplication. This attempt to avoid repetition accounts for the absence of Chronicles, most of Leviticus and Obadiah, but hardly explains the absence of Haggai. The lyrical parts are put into lyrical form. The general divisions are "Stories and Histories," "Laws," "The Prophets," "The Lyrics," "The Teachings of the Wise." There are no chapters, but everything is arranged under topical headings, many of which strikingly suggest the significance of the story or passage concerned. The Psalms are not arranged by numbers but put together in groups according to their meaning. In so far as the authors have been successful in their arrangement, on which there will naturally be difference of opinion, this book will help get a connected idea of Old Testament events and ideas. It should be a useful study book for advanced Bible classes. It should certainly do what the editors aimed at "kindle the interest of the busy modern reader in the Bible as a whole." It should also help to "secure a clearer picture of the origin and development of Judaism and Christianity.

and of the work and teachings of their great social and spiritual leaders." The attempt to put together kindred parts of the text will save the time of those who often have to attempt that same thing but who lack the time and scholarship of the editors. Instead of being a substitute for the Bible, it is a valuable help in the study of the Bible. All who read should more readily understand the Old Testament message.

THE PROPHETIC MOVEMENT IN ISRAEL. By ALBERT C. KNUDSON. *Professor in Boston University School of Theology. The Methodist Book Concern, New York and Cincinnati. 174 pages. Price, G. \$1.00 net.*

This is a text book for training classes of Sunday school teachers, each of the ten chapters closing with a list of "Topics and Questions for Discussion." The author gives first an outline of the prophetic movement, and then he discusses in a systematic way the relation of prophecy to the nation and its contribution to religion. He has brought to his task no small amount of pedagogical skill, making difficult things easy, one would almost say too easy. For there are still unsolved problems both in regard to historical questions and to the religious interpretation of the prophetic message. The book contains many inspiring and helpful things, and should be of value also to those who may not fully agree with some of the views set forth.

O. D.

THE FREE CHURCHES AND RE-UNION. By T. R. GLOVER. *Cambridge. W. Heffer and Sons, Ltd., 1921. Price, 2/6d net.*

The author of this little book of only 56 pages brings to his aid an almost unrivalled knowledge of Church History, and his clearness of thought and lucidity of expression carry conviction to the reader and sweep from his mind many cobwebs that would otherwise obscure the issue. As Dr. John Clifford says, 'They express. . . convictions firmly and tenaciously held, and experiences abundantly vindicated in their fruitfulness to the Kingdom of God.'

Dr. Glover does not believe the problem of re-union will be helped 'by quick talk and impulsive resolutions whether of individuals or of assemblies'—as these are apt to produce an inconclusive compromise that will satisfy neither side and be no help towards a realization of a union based on the Truth itself.

He suggests interchange of pulpits and intercommunion as the first step towards this goal.

T. G.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. *28th Annual Session, 1921. Edited by FENNELL P. TURNER. Foreign Missions Conference. 25 Madison Avenue, New York. Price, 75 cents gold.*

This report contains the cream of expert thinking on mission problems, and sets before us the present ideals of the Christian World Movement. It also sets forth present goals in education, International Missionary Co-operation, Social Work, etc. Its many suggestive speeches are all worth reading. One "The World

Empire of the Disinterested" by Robert A. Woods, and another "The Social Ideals of the Founders of Modern Missions" by Robert E. Speer, being especially apropos to modern times. Here we can feel the world's sweep of Christian influence and responsibility. Two actions taken are specially significant. Last year's Conference proposed that each Continuation Committee should present its budget to the Committee of Reference and Council, and also to each mission concerned suggesting their *pro rata* apportionment, the missions to then recommend to the Boards the granting of these sums. This method, in spite of its cumbersomeness, seems to have met the approval of most of the Boards. This approval indicates a desire to support these National Co-operative Organizations. It was also decided that the Committee of Reference and Council be authorized to bring into existence a Committee on Christian Literature in Mission Lands. A plan for future International Missionary Co-operation was also presented. To read this report will help to correct that warp in thinking that inevitably is the result of isolation.

BERGSON AND HIS PHILOSOPHY. By J. ALEXANDER GUNN. Methuen & Co., Ltd., London. 6/- net.

It is reported that Bergson will visit China in the near future. This book will serve as an excellent reminder of the trend of his ideas and his place in the philosophic world. A bibliography of thirty-two pages, thirteen of which are devoted to an annotated list of his own works, indicates the range of interest in his thinking. A brief summary of Bergson's ideas on change, time, and intuition is given. These are also criticized and the measure of vagueness in his "doctrine of intuition" indicated. Implications with regards to ethics, social and religious problems are discussed. The misuse of these ideas by social extremists and the inconclusiveness of some from the Christian viewpoint are pointed out. Free will and evolution also receive a measure of attention. Bergson is summed up as a thinker trying to get nearer real life and hence attempting to utilize somewhat contradictory philosophic ideas. The dominance of the spirit, the constant stimulation of hope, are two of the elements which explain much of the popularity of his philosophy. He makes us feel the immeasurable future and its unplumbed possibilities of growth. Most interesting is Bergson's idea that he need not attempt a complete system of philosophy; others will have to aid in this task. Here is democracy applied to philosophy. This book will be helpful to those who desire to get some acquaintance with Bergson's ideas. Do we not need someone to show where the ideas of Dewey, Russell, and Bergson correspond with the Christian message and also where that message goes far beyond them? To a certain extent they are all the product of a Christian civilization and since philosophy like other movements takes on much of the color of its day and age, so these philosophers have much that is Christian in origin and nature. But they seem to stop short of taking the life of the spirit they all recognize and advocate as an indication of what The Great Spirit back of all life is like.

HIS CHINESE IDOL. By CARROLL P. LUNT. *John Lane, The Bodley Head, London.* 6/- net. For sale by Edward Evans & Sons, Shanghai.

This book, written by a resident in China, under the guise of romance, deals with an unhealthy phase of morals arising through the contact of races in China. Two Westerners, one American and one British, form unsanctioned alliances with Chinese women. The American—he is genuinely in love, a point which relieves the sordidness of the story a little—after a brief period goes crazy as the result of conflict with friends over his action and finally commits suicide. Both the suicide and later the Britisher are married to a “perfectly wonderful American girl” who condones their weakness through her love for them. The whole story is based on a rotten worm-eaten philosophy which is unfortunately popular with a certain section of Western residents in China. There is discussion as to whether love is possible between races. Ostracization by their nationals is recognized as inevitable. We do not know what good comes from reading such a book, except insight into the twisted social ethics of some Western residents in China. It is incongruous that the two main characters are represented as of heroic mould while indulging in utterly unheroic practices. Only shallow souls can deal thus lightly with life.

Correspondence

A LEADER LAMENTED.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Let me call your attention to the death of Rev. Ellis P. Gish of Nanking due to drowning as a result of an attempt to rescue a friend in a pool below Kuling, the immediate cause of death apparently being heart failure. Mr. Gish was thirty-eight years old, and leaves a widow in China and a brother and sister in America. He had been married less than a year. Mrs. Gish will remain in mission work in the Central China Christian Mission.

Mr. Gish came to Nanking in 1914, and since that time has been engaged there in city evangelistic work. He was also a leader in connection with the Nanking Church Council, an organization which has for its

purpose the co-ordination and direction of all evangelistic work in the city, and a conspicuous and unique experiment in practical Christian union.

For particulars I would refer you to an article in the *China Press* which should appear on the same day you receive this letter.

Sincerely,

GUY W. SARVIS.

Kuling, September 4, 1921.

WANTED—FRATERNAL CRITICISM.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Permit me in behalf of all whose sentiments it may express to voice our disapproval of the manner in which some of the visiting speakers at our summer conferences proceed.

to the defence of Christian truth. I refer especially to the manner in which they have taken issue with the so-called higher critics, among whom they evidently include all who subscribe to the historical interpretation of the Bible.

We do not in the least dispute their right to emphasize among us with all the force of personality and scholarship their conviction that modern Biblical criticism is the sworn enemy of the Kingdom of God. But justice is a fundamental principle in Christianity. And justice demands that an erring brother (and erring brothers many that hold modern views on the Bible surely are to these speakers) receive fair treatment at the hands of those upon whom rests the responsibility of warning men from, or directing men to, follow their example and guidance. But fairness demands, especially of eminent Christian leaders, that their attack upon an opponent's position proceeds from an earnest and conscientious analysis of his errors. It also demands a careful and sober scrutiny of his position lest anything truly good and useful should fail to receive recognition. Such fairness has been absent in some of the addresses of the men referred to.

By means of ridicule and gibes directed against modern theologians they have at times attempted to capitalize and strengthen our prejudices against something about which most of us, probably, knew very little. But our prejudices are among the most pernicious enemies to Christian love and usefulness against which we have to contend, and against which we seek the help of the Christian ministry. Most missionaries wish to

obey Paul's injunction: "Prove all things; hold fast that which is good." But many of us may for one reason or another not have become sufficiently posted on the trend of modern theology to know where its weakness and strength lie. We would doubtless have profited by, and greatly appreciated, the fair estimate of it which the scholarship and spiritual insight of these men should have put them into a position to give. Some of their addresses, however, have tended strongly to induce us to pass a decidedly unfavorable judgment upon a powerful movement within the Church about which we knew as little when we left the meeting as when we came.

I call attention to these things primarily to prompt our church and convention committees, either to encourage only such speakers to visit us as will confine themselves to sharing with us their treasures of divine wisdom, or, in cases where the committees have reason to fear that unwarranted propaganda may mar the value of the message delivered, to exercise such rights to advise and direct a speaker as shall safeguard the community from being led to pass unjust, and therefore un-Christian, judgments upon any one. We desire to come to share the convictions of our great spiritual leaders, but they should attempt to transfer them to us through our intellectual and spiritual natures, rather than through appeals to our unreasoning and unrighteous prejudices. We feel constantly the need of disciplining ourselves lest our prejudices, by distorting facts, lead us into uncharitable judgments and acts, and to strengthen us in this good fight

should be one of the purposes of our summer conferences. When in the addresses referred to we have heard men, many of whom may, for all we were given to know, be more loyal and devoted to Bible truth than we are, ridiculed by, for instance, the statement that they attack the Bible "with air guns—hot air at that," a silent protest, conscious to some, unconscious to others, arose within the heart of hearts of us all. For our Christian consciousness cannot but condemn injustice, and shrink back from the danger of being led to pass unfair judgments. In view of the pains we take at our summer resorts to secure uncontaminated food and drink supplies, it would hardly reflect to our credit should we show less concern about that which goes to create and sustain our Christian character.

But as we centre attention upon these shortcomings, we need examine ourselves and take heed lest prejudice should play in even in this criticism, and make it impossible for us to detach from its unfortunate admixture the vital and stimulating truth which these men have presented to us, that we may retain it, and thank God for it.

T. EKELAND.

AN EXPLANATION.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Will you and your readers pardon the seeming egotism of a reference to an indirect consequence of the publication of the article on Biblical criticism which appeared in your July number. For the last three or four years, the

work in the Autumn Bible School at Nanyoh has been conducted under the auspices of the Bible Institute of Los Angeles; previous to 1917, it had been under the Bible House of Los Angeles. I had not grasped that the Bible Institute wishes no one who does not accept their full statement of belief to preach or teach in their institutes; on the other hand, until the publication of the article, the supporters of the Institute did not know that I could not accept the Institute statement. I wish to contravene any idea that my instant retirement from the Nanyoh work when the situation was explained to me is due to any "heresy hunt." The supporters of the Bible Institute have as much right to say how their money is to be used as have the supporters of the Wesleyan Methodist ministry.

While writing, may I intervene in the discussion on "Natural" and "Revealed" Theology. Surely this is merely a question of wording. The weighty name of Bishop Butler has been rightly quoted by those who desire to retain old phraseology. But no one, least of all the Conservatives, claims that anything can really be known of God except by His own revelation. When Paul speaks of men as able to "perceive through the things that are made His everlasting power and divinity" he expressly says God "manifested" these things unto them. Notwithstanding, therefore, Bishop Butler's use of "Natural" and "Revealed" as antitheses, the usage is at fault. "Manx" and "English" are antitheses, i.e., a Manxman is not an Englishman; an Englishman is not a Manxman: "Manx" and "British" are not antitheses.

On the other hand, no one who objects to using "Natural" and "Revealed" as antitheses holds for a moment that without the revelation given in the Scriptures, man could possibly have discovered that "God so loved the world as to give His only begotten Son."

Is it not well, especially in controversy, always to put the best possible construction on the

phraseology of the other side; and always to alter as far as possible any phraseology of our own side which is liable to misinterpretation? No offence is meant by anyone who speaks of "Natural" religion as one branch of "Revealed" religion.

Yours, etc.,

G. G. WARREN.

Changsha,
August 20th, 1921.

News for the Missionary

MONTHLY SUMMARY OF THE LEAGUE OF NATIONS

EXTRACT VII. Humanitarian Questions.

1. *The Committee on the Traffic in Opium.*

The Advisory Committee on the Traffic in Opium and other dangerous drugs held its first session at Geneva from 2nd to 6th May. The Committee was set up by the Council, following a resolution of the Assembly, and on the suggestion of the Netherlands Government.

The Members of the Committee are:—

M. W. G. van Wettum (Holland), Sir Malcolm Delevingne (Great Britain), M. Gaston Kahn (France), M. J. Campbell (India), M. A. Arivoshi (Japan), M. Tang Tsai-fou (China), M. Ferreira (Portugal), Prince Charoon (Siam).

Sir John Jordan, late British Minister at Peking, H. Henri Brénier (French), and Mrs. Hamilton Wright (American), who was with her husband, one of the most remarkable protagonists in the campaign against

opium, took part, as experts, in the debates.

The object of the Committee is to assist the Council in supervising the execution of agreements with regard to the traffic in opium and other dangerous drugs, a duty laid upon the League by Article 23 of the Covenant.

According to the terms of this Convention, the contracting powers agree to take necessary measures to control strictly the production, sale, export, and import of opium, morphine, cocaine, and other similar drugs, in order to limit the use of them to medical purposes.

The work of the Convention Committee commenced by an examination of the situation from two points of view, from the point of view of the opium traffic and of the application of the Hague Convention. The Committee agreed that the War had greatly increased the danger to public health caused by opium and similar drugs, partly by postponing the application of the Hague Convention (the Convention, though concluded in 1912, did not come into force

until January 10th of this year), partly by bringing about some relaxing of the measures already taken in different countries against the drug traffic, and partly owing to the great amount of opium grown and sold for the medical needs of the various belligerent armies.

To-day the four opium-growing countries are China, Persia, Turkey, and India. India has ratified the Hague Convention and strictly enforces its provisions. Persia has also ratified the Convention, but with reservations on vital clauses. Turkey will automatically ratify the Convention when she ratifies the Treaty of Sevres. There remains China who, owing to her size, produces much more opium than all the other countries put together. China has signed the Convention, and owing to a tremendous joint effort on the part of the Government and public opinion she had, four years ago, completely cleared herself of opium, but she was soon submerged by enormous quantities of opium which were smuggled in from abroad. In these circumstances the fight against opium has collapsed. The situation was further complicated by the political dissensions within China. To-day opium is being grown in three large provinces, whose military governors defy the distant Central Government and encourage the cultivation of the poppy in order to raise revenue for their troops. In addition, the whole of North China is flooded with morphine, smuggled in from abroad.

Thus it seemed to the Committee that the Hague Convention had not been put into practice everywhere, and that, moreover, its recent application did not permit serious conclu-

sions to be drawn as to its efficacy. While certain Governments had enacted rigorous measures of control, others had not yet adopted the Hague Convention.

It is with those considerations in view that the Committee has taken or recommended certain measures destined, on the one hand, to insure the application of the Convention, and on the other, to make reforms.

(1) It has asked the Council to invite the States Members of the League—non-members to be approached by the Netherlands Government—to ratify the Hague Convention. Persia in particular will be asked to examine afresh her reservation. A certain number of recommendations have been put forward to enforce the stipulations of the Hague Convention regarding the medical use of opium, morphine, and other similar drugs.

(2) As regards China, the Committee adopted the proposal of M. Tang Tsai-fou, inviting the Council to call the attention of the signatories of the Hague Convention, under which they pledge themselves to help the Chinese Government to prevent the smuggling of drugs into China. In addition, a proposal of Sir John Jordan was adopted, which asked the Council to invite the signatory Powers of the Convention to exercise pressure, through their Consular and other representatives in China, on the provincial governments, in order to get them to take measures against the traffic in opium. In this connection, it was made clear that no interference in China's internal affairs or any political objects whatever were intended. Finally, a last proposal of Sir John Jordan was adopted, which confided to an

expert the duty of making an enquiry into the situation of China from the point of view of the opium traffic, in order to verify the information already received on this subject.

(3) The Committee has drawn up a questionnaire concerning opium and similar drugs. It is a document of about six pages in length which the Council of the League and the Netherlands Government will send to all Governments, both members and non-members of the League. Replies are to be asked for within three months from the European and within six months from the Far Eastern Governments. The questionnaire will furnish the fullest information on the measures and laws in existence against the abuse of dangerous drugs.

The Committee will make a short report on its findings and recommendations to the forthcoming June meeting of the Council; this report will be submitted to the next Assembly. It is hoped, moreover, that all information asked for will be collected together as soon as possible, so that a report may be submitted for examination to the Committee by February 1922, at the time of its next meeting. The Committee will thus be enabled to prepare a series of recommendations which it will put before the Council, with a view to render more efficacious and even to reinforce the stipulations of the Hague Convention.

VI. SOCIAL QUESTIONS

Opium

The Council considered a detailed report of Mr. V. K. Wellington Koo, Chinese Representative, on the Report of the

Advisory Committee on the Traffic in Opium, which was authorized by the Assembly and which assembled at Geneva in May. The Council decided not only to carry out the specific recommendations made in that report, but to take a step somewhat in advance of it. M. Wellington Koo pointed out that whereas international co-operation had hitherto been directed only towards the progressive limitation of the Traffic in Opium, the conviction was now beginning to prevail in many countries that it was time for the progressive suppression of its production. He said that to deal with the opium problem satisfactorily it was necessary to go to the very root of the question, and to this end the cultivation of opium should be reduced progressively and eventually limited to strictly medicinal and scientific purposes. This view, seconded by Mr. Hanotaux, was adopted by the Council, and a Resolution was passed to the effect that the Advisory Committee on the Traffic in Opium be requested to consider and report at its next meeting on the possibility of instituting an enquiry to determine approximately the average requirements of raw and prepared opium specified in Chapters 1 and 2 of the Opium Convention for medicinal and scientific purposes in different countries.

At the same time, the recommendation of the Advisory Committee that the International Health Organization enquire into the average requirements of drugs specified in Chapter 3 of the Convention for medical and other legitimate purposes in different countries was approved. The Council also decided on the recommendation of the Com-

mittee, to invite States Members of the League which have not yet signed or ratified the Opium Convention, to do so as soon as possible, and to request the Netherlands Government to continue its efforts to secure ratification by States not Members of the League. It also decided to invite Governments already parties to the Convention, to adopt a further provision whereby every application for the export of any of the substances mentioned in the Convention shall be accompanied by a certificate from the Government of the importing country that the import is approved by that Government and is required for legitimate purposes, and in case of drugs covered by Chapter 3 of the Convention, the certificate shall state specifically that they are required solely for medicinal or scientific purposes.

The attention of the Contracting Powers having treaties with China is to be directed to the provisions of Article 15 of the Convention, in order that the most effective step possible may be taken to prevent the contraband trade in opium and other dangerous drugs. Mr. Wellington Koo felt it necessary not to make specific recommendations as regards the reported poppy cultivation in China, as he pointed out that the President of the Republic has recently issued a mandate enjoining the provincial authorities under pain of severe punishments to do their best to exterminate the opium evil, and the Chinese Government has decided to appoint High Commissioners to proceed to the three provinces where political difficulties have caused a recrudescence of poppy cultivation, in order to investigate and report to the Government.

A GOLDEN WEDDING IN T'UNGCHOU.

It is not often that the foreign community in North China celebrates a golden wedding. The one held September the eighth at T'ungchou was notable because the participants, Dr. and Mrs. Arthur Smith, are well known. About an hundred guests were invited, of whom a large proportion were able to be present. They were seated on a shady lawn, which, in addition to its natural beauty, was adorned with beds of white lilies and decorated with yellow garden flowers. Although the invitations specified "No gifts nor florist's flowers, please," the members of the local Chinese church prepared a handsome framed motto on yellow silk, which was placed in a conspicuous place, with some of the original wedding presents, family photographs, etc.

As the Mendelssohn Wedding March was played by Mrs. Stelle, the bridal party arrived, led by Dr. F. F. Tucker of T'echou, the master of ceremonies. He was followed by the Rev. Lucius Porter and Dr. James L. Barton; Miss Elizabeth Porter and Master Clarkson Stelle strewing flowers in the path of the bride and groom.

The bride wore her original wedding gown, a beautiful organdie with a train, and the same orange blossoms in her hair, a gift of fifty years ago. She carried a bouquet of golden wild flowers. Mr. Porter read appropriate Scripture passages with family associations. Dr. Barton, Senior Secretary of the American Board, on a visit to China with his wife and daughter, expressed his greeting and those of the Board with which Dr. and Mrs. Smith are connected.

A hymn was then sung by a quartet composed of the Rev. and Mrs. Chas. Corbett, Mrs. James Hunter, and Mr. Porter. Mrs. E. W. Sheffield, long associated with Dr. and Mrs. Smith, and Mrs. Henry D. Porter, a girlhood friend and later a colleague in the Mission, gave brief reminiscences. Dr. Smith responded with characteristic wit,

and Mrs. Smith with her sweet earnestness. Mrs. Chauncey Goodrich read a letter for the North China Mission of the American Board, and the Rev. Chas. E. Ewing one of congratulation from the Techou Station, the successor of the old P'ang Chuang Station, the home of the Smiths and Porters.

Gleanings from Correspondence and Exchanges

The Rev. George Carlton Lacy has been appointed successor to Dr. Hykes as Agent Secretary of the American Bible Society in China. Dr. Hykes held this position for nearly thirty years.

Mr. F. C. Chou, Pd.D., has recently come to Shanghai to be associated with Dr. Gamewell in Methodist Educational work. He is a graduate of Syracuse University. He has been engaged in educational work in Peking University for twelve years.

Miss M. Wood has recently joined the staff of the China Continuation Committee. Miss Wood has been in China since 1908, connected with the London Missionary Society. From 1908-1915 she was engaged in country work. Since 1916 she has worked in Peking. Miss Wood will give special attention to work by and for women.

Dr. William H. Lacy, Manager of The Methodist Publishing House in China, who is now on furlough in America, was appointed Delegate from Eastern Asia to the Ecumenical Conference of Methodism which met in London, September 6-16. Mrs. Lacy sailed with Dr. Lacy

from Montreal on the 26 August. After the Conference they were expecting to spend a few weeks in travel and visiting friends in England. Dr. Lacy reports his health as greatly improved during his furlough, and he and Mrs. Lacy are expecting to sail from San Francisco for China early in January.

Twice last year the Danish Mission in Harbin conducted Bible teaching in six shops. The classes are held usually once a week. The main object is to reach the merchant class. In one of the shops there is a special inquirers' class containing fifteen; in another shop the leaders are four brothers, three of whom were baptized last year. One of these brothers was the prime mover in starting a poor school; in his shop also the Bible class meets twice a week. It is hoped that this autumn these classes will be started in two more shops.

The League of Nations ideal has the staunch support of the Presbyterian Church of Victoria, Australia. At the Presbyterian State General Assembly at Melbourne (23rd May, 1921) the convictions of the Church on

the subject were recorded as follows:—

That the practical application of the basic principles of the League of Nations is the surest and strongest bulwark of international peace.

That all Presbyterian Ministers and congregations be invited to pray continually for the success of the League; to use their influence in its favour, and that this Assembly directs its Public Questions Committee to consult with similar representative bodies in other churches with a view to securing common action in its support.

The North China Mission Southern Baptist Convention distributed Mex. \$164,000 for famine relief work, \$80,000 of which was received from the Foreign Mission Board. Foreign members of the mission put about one year and three months into this work, and forty Chinese a total amount of time of five years and three months. Money, clothing, food and employment, where possible, were given to the people, and an appropriation of Mex. \$1,500 was made for the support of seventeen famine children who were sent to a school in Laichowfu. In all 30,700 homes, 1,017 villages, 130,000 people were assisted. A hundred workmen were put to work on the

roads around Laichowfu and Ping Tu. Considerable follow-up evangelistic work was done in the later period of this famine relief work. More than 600 inquirers were enrolled in Bible classes and some 129 were baptize.

Mr. Sutherland draws attention to a somewhat critical situation which is arising between the Ministers who, following the lead of their seniors, have somewhat stereotyped views on Biblical and theological subjects, and younger men by whom in Y. M. C. A. and student conferences questions are discussed of which the Ministers seem ignorant. The difficulty is increased by the fact that the missionaries are for the most part among the junior members of Presbytery. Moreover, owing to their fewness, it is difficult to find opportunity for cultivating that intimacy with the Chinese Ministers which would result in a mutual understanding of each other's position. Pressure of business precludes, as Mr. Sutherland says, 'those private conferences and confidences and mutual prayer that are so helpful to Ministers at home.' For this very specially, as for other reasons, there is great need of more missionaries.—*From 1921 Report of the foreign missions, Presbyterian Church of Scotland.*

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTHS.

AUGUST:

23rd, at Tsingtao, to Mr. and Mrs. N. F. Allman, a son, William Hamilton.

30th, at Yunnanfu, to Mr. and Mrs. Robt. B. Wear, a daughter (Katherine Ann).

DEATHS.

SEPTEMBER:

5th, at Weihsien, Rev. R. M. Mateer, D.D., American Presbyterian Mission.

16th, at Ningpo, Rev. K. Macleod of Ninghaihsien, Che., from cholera.

17th, at Chinkiang, Mrs. E. J. Bannan of Changteh, Hun., from cholera.

MARRIAGE.

Brock—Gordon.

SEPTEMBER:

6th, at Kuling, by the Rev. John Macfarlane, and afterwards at H.B.M. Consulate, Kiukiang, Maude, youngest daughter of the late John Gordon, Auckland, New Zealand, to Rev. John Brock, China Inland Mission, Chowkiakow, Ho.

ARRIVALS.

JULY:

27th, from England, Mr. and Mrs. Beynon, London Mission (new).

AUGUST:

5th, from U.S.A., Rev. and Mrs. O. V. Armstrong and four children, P.S. (ret.); Dr. Clementine Bash, P.N. (ret.); Mr. L. M. Bocker, P.N. (ret.); Mr. and Mrs. R. N. White and two children, P.N. (ret.); and Mrs. Lenning Sweet, Y.M.C.A. (ret.).

6th, from U.S.A., Mr. J. M. Henry, C.C.C. (ret.).

10th, from Canada, Mrs. Lewis Jones, C.I.M. (ret.).

19th, from U.S.A., Dr. and Mrs. J. C. McCracken and seven children, A.C.M. (ret.).

22nd, from U.S.A., Miss Juanita Ricketts, P.N. (ret.); Rev. and Mrs. J. P. Irwin and one child, P.N. (ret.); Miss Clara P. Dyer, W.F.M.S. (ret.); Miss Mabel Hartford, M. E. Church, P.N. (ret.).

24th, from Honolulu, Mr. B. S. Garvey, A.C.M. (new).

30th, from U.S.A., Mr. A. S. Campbell, C.C.C.

SEPTEMBER:

2nd, from U.S.A., Mr. and Mrs. A. S. Peabody, Mr. and Mrs. A. E. Dome, Mr. C. E. Scofield, Mr. A. W. Holroyd, Mr. H. L. Kingman, all Y.M.C.A. (new). Miss Lillian Woring, Miss Elivira Braden, Miss Vivia Appleton, Miss Bessie Coffin, all Y.W.C.A. (new). Miss N. W. Welstead, Miss M. T. Hoffman, Miss E. G. I. Mills, all C.I.M. (new). Rev. and Mrs. H. A. McNulty and three children, Mr. and Mrs. W. H. Taylor and one child, and Miss Alice Gregg, all A.C.M. (ret.); Miss E. C. Deahl, Miss E. E. Fueller, Mr. E. N. Tucker, Rev. S. Guerry, Mr.

T. F. Wiesen, Rev. W. A. Seager, Rev. R. A. Magill, all A.C.M. (new). From England, Miss D. M. A. Leathers, Chekiang Mission, (ret.); Miss E. M. K. Thomas, Miss Church, Fukien Mission, (new). Rev. H. J. and Mrs. Mason, Miss E. B. Harman, Miss E. Wright, all C.I.M. (ret.). From Canada, Rev. J. D. and Mrs. Cunningham and two children, Miss M. E. Soltan, Dr. Jessie McDonald, all C.I.M. (ret.).

6th, from U.S.A., Dr. M. M. Skinner and one child, C.C.C.

7th, from U.S.A., Rev. and Mrs. F. A. Cox, A.C.M. (new).

9th, from U.S.A., Mr. J. V. Barrow and Mr. J. N. Keys, C.C.C. (all ret.).

12th, from U.S.A., Mr. G. E. Lyon and Mr. M. Wood, C.C.C.

16th, from England, Miss H. E. Levermore, C. I. M. (ret.). From Sweden, Miss E. Engstrom, Swedish Mission (new).

27th, from U.S.A., Miss Alice M. Franklin, C.C.C.

DEPARTURES.

JULY:

11th, to U.S.A., Mr. S. L. Greenwood, C.C.C.

12th, to U.S.A., Mr. L. L. Henson, Jr., C.C.C.

13th, to U.S.A., Miss L. D. Loshe, C.C.C. (furlough).

23rd, to U.S.A., Mr. and Mrs. R. G. Gold, Y.M.C.A.

AUGUST:

15th, to U.S.A., Rev. and Mrs. W. T. Locke and two children, P.N.; Mrs. T. W. Mitchell and two children, P.N.

18th, to U.S.A., Mr. and Mrs. W. D. Boone, M.E. Church, P.N.

20th, to U.S.A., Miss Ellen L. Drummond, P.N.

21st, to England, Rev. G. T. Denham, C.I.M.; Miss H. M. Priestman, C.I.M.

24th, to England, Dr. and Mrs. D. M. Gibson and two children, C.I.M.

27th, to U.S.A., Miss Laura M. White, W.F.M.S.

SEPTEMBER:

6th, to U.S.A., Mr. Thacher Souder, A.C.M.

17th, to England, Rev. and Mrs. J. S. Orr and one child, Mrs. A. Grainger and one child, C.I.M.

19th, to Sydney, N.S.W., Miss R. A. Bachlor, C.M.S. To Australia, Mrs. E. Palmberg, Scandinavian Alliance Mission.

